# ABHIDHARMA KOSA BHASYAM

OF

VASUBANDHU

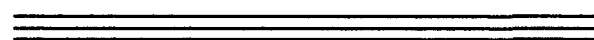
TRANSLATED INTO FRENCH BY LOUIS DE LA VALLÉE POUSSIN
ENGLISH VERSION BY LEO M. PRUDEN

# Abhidharmakośabhāṣyam

## Volume III

# Abhidharmakośabhāṣyam

*of Vasubandhu*



Volume III

*Translated into French by Louis de La Vallée Poussin*

*English Version by Leo M. Pruden*



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# *Translator's Introduction*

This volume is the third in the projected four volume translation of Louis de La Vallée Poussin's translation of Vasubandhu's *Abhidharmakośabhāṣyam.* This present volume contains the translation of Chapter V (*anuśaya-nirdeśa,* "The Latent Defilements") and Chapter VI (*mārga-pudgala-nirdeśa,* "The Path and the Saints"), together with their footnotes.

Chapter V contains some interesting sections: a refutation of the idea of the creation of the world through the work of a deity, together with a refutation of non-Buddhist ascetical practices (*kārikā* 8 and *bhāṣyam*); an analysis of pride (10 and 11); a discussion of morally neutral error (20); a long discussion of the "undefined points", that is, the different types of responses that the Buddha made to different questions, and the significance of these responses (22); an interesting discussion on the question, Do past and future defilements actually exist? (25a); a definition of the word *sarvāstivāda,* and a discussion of how the *dharmas* exist especially in the past and the future, leading in turn into a long discussion of "past" and "future", leading again to a discussion of whether something that does not absolutely exist can be an object of consciousness (25c-d to 27d). This Chapter concludes with a discussion of the order in which the defilements are produced (32c), and of the minor defilements (46). A number of the footnotes to this Chapter are of interest: footnote 22 gives an account of the abandoning of the defilements in Pāḷi sources, footnote 27 gives the Sautrāntika explanation of the *upādānaskandhas* from the Chinese sources of Hsüan-tsang, and footnotes 26 and 28 give a good analysis of *satkāya* and *satkāyadṛṣṭi* .

Chapter VI details the Path leading to perfect knowledge, a knowledge that cuts off the defilements. Sections of note in this Chapter are: a discussion of the Four Noble Truths, and the significance of their order (*kārikā 2* and *bhāṣyam*); the question is asked and discussed: is all sensation painful?, and this leads to a discussion of the different types of suffering (3); a discussion of the

two levels of truth, relative truth and absolute truth (4; see also footnote 43); the preliminary practice of meditation (5); a visualization of loathsome things (*aśubhabhāvanā*, 9) and the cultivation of mindfulness of breathing (*ānāpānasmṛti*, 12), —practices leading to stilling (*śamatha*), followed by the cultivation of the foundations of mindfulness, — a practice leading to insight (*vipaśyana*); there is a presentation of the various states of attainments, Heat (17a),the Summits (or "Heads", 17c-d), Patience (18c), and the Supreme Worldly Dharmas (19c); the persons (*pudgala*) in whom the path arises (29a-b); the methods of obtaining Nirvāṇa (37a-c); the religious life (54a-b); the Dharmacakra as the Path of Seeing(*darśanamārga*, 54c); a discussion of "occasional" (*sāmayikī*) deliverance (56c and following); the concept of *gotra* (57b and 58c); a discussion as to whether the defilements have a non-existent thing for their object (58b); a discussion as to whether an Arhat can fall away from the state of Arhat; the thirty-seven adjutants of Bodhi (the *bodhipākṣikas*, 67a-b); the four types of faith which accompany intelligence (73c); deliverance (*vimukti*, 75d); and the difference between right knowledge and right views (76d).

The Path to holiness was a subject of special interest to Louis de La Vallée Poussin, and he wrote a long introductory note on the topic, and this "Summary Note on the Path" serves as an introduction to this volume.

Leo M. Pruden

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# *Foreword*

1. I am grateful for the generosity of the Foundation Universitaire which continues its indispensable goodwill towards Vasubandhu and his unworthy interpreter. My friend J.-B. Istas also deserves my thanks. Owing to his *asaṁmuṣṭa* attention the errors of orthography are, I hope, very few.

2. With this volume, I have finished the translation of two-thirds of the *Kośa.*There remain Chapters VII and VIII (the *jñānas* and the "qualities" which consist of *jñānas,* and the absorptions and the "qualities" which consist of absorption), and the short "Treatise on the Refutation of the Pudgala" which is customarily regarded as the Ninth Chapter: this will be the contents of a volume which will appear in 1925. Finally we must take up again the Third Chapter whose translation in "Cosmologie bouddhique" (Kegan Paul, Trench, etc., 1918) leaves much to be desired. And finally I shall have to fill this long work with introductions, notes, and indices which will facilitate their use.

3. In 1913-1914 I translated the Fifth Chapter from the Tibetan and J.-B. Istas has partially printed my translation. Here it is taken up again and improved.

The Sixth Chapter has benefited from favorable circumstances. I made use of the Cambridge MSS—which Miss Ridding and myself copied in 1915—and from the xylograph in the India Office. Close collaboration with Miss Ridding and with E. J. Thomas led to the appearance of an English version very carefully researched from the point of view of English equivalents. A study of Paramārtha, Hsüan-tsang, and the notes by Kyokuga Saeki, much though it may have enriched the commentary, has not notably changed the work that we did in Cambridge.

I considered that, without the aid of an outline which would elucidate uncertain points, the Sixth Chapter would be truly awkward

to read. A note on the Path will therefore be found here.

***

A Summary Note on the Path.

1. There is acquisition of the "roots of good which produce deliverance" (*mokṣabhāgīya kuśalamula,* iii.44c, iv.124, vi.24c, vii.30, 34)--which are thoughts or actions inspired by the desire for deliverance (Nirvāṇa)—in an existence preceding the immediate preparation of the Path (vi.24d).

2. There is acquisition of the *āryavaṁśas,* vi.5-8), moral qualities which make a perfect monk. In principle, it is considered that entry to the Path presupposes the quality of a monk, certainly the Prātimokṣasaṁvara, the quality of Upāsaka (iv, English translation p. 598, 680).

3. There is then the cultivation of the contemplation or visualization of loathsome things (*aśubhābhāvanā*) and the application of the mindfulness of breathing (*ānāpānasmṛti*) (vi.9-13), through which one triumphs over desire and distraction, and through which one becomes capable of entering into *bhāvanā* or *samādhi,* absorption.

4. There is "application of mindfulness" or "application of the *prajñā,* the speculative consciousness, due to mindfulness" (*smṛtyupasthāna,* vi.14-16). The ascetic understands, in a still imperfect manner, the specific and general characteristics of the body, of sensation, of the mind, and of *dharmas* in general.

5. Then there takes place the acquisition of the four "roots of good" (*kuśalamūla*) which are called "leading to penetration," *nirvedhabhāgīya* (vi.17-25). These are *smṛtyupasthānas* of a higher nature, the highest of which, the *laukikāgradharmas,* "the Supreme Worldly Dharmas," or meditation, leads directly to the pure seeing of the truths, to *abhisamaya.*

The *nirvedhabhāgīyas* are the preparatory path (*prayogamārga*)

par excellence; all of the exercises which precede it are the distant preparatory path. There now comes the Path properly so-called, the path of the abandoning of the *kleśas* or defilements (the *prahāṇamārga*).

6. There is *abhisamaya* (vi. English translation p. 897, 946) or *satyābhisamaya*, "comprehension of the Truths." This is a pure or *anāsrava prajñā*, that is to say a *prajñā* free from any error (*viparyāsa*, v.9) and any defilement (*rāga*, etc.), which grasps the general characteristics (*sāmānyalakṣaṇa*, ii, English translation p. 240) of the Truths. The Truths are defined, vi.2, 3; each one is made up of four "aspects" (*ākāras*) vii.13; "comprehension" is therefore gradual (*anupūrva*), vi.27.

*Abhisamaya* is made up of sixteen thoughts, or sixteen moments of thought.

The ascetic first sees the Truth of Suffering relating to Kāmadhātu. This seeing consists of two moments. In the first, *duḥkhe dharmajñānakṣānti* (vi.26a), the ascetic destroys any doubt that may remain relating to the suffering of Kāmadhātu: this first moment is a "patience" (*kṣānti*), which expels a certain category of *kleśa*; this is a path of abandoning (*prahāṇamārga*) or an "irresistible" path (*ānantaryamārga*), v.61, vi.28, 65. This first moment is *samayktvaniyāmāvakrānti* (vi. English translation p. 896) and makes the ascetic an Āryan, a candidate for the first result.

The second moment, all doubt having disappeared relating to suffering of Kāmadhātu, is called *duḥkhe dharmajñāna:* this is a perfect "knowledge." The difference between a "patience", *kṣānti,* and "knowledge," *jñāna,* is explained vii.1. In the second moment, the ascetic who, in the first moment, cut off the "possession" (*prāpti,* ii.36c) of a certain category or group of *kleśas,* takes possession of the "destruction" relating to these *kleśas* (destruction = *nirodha, pratisaṁkhyanirodha, nirvāṇa,* ii. English translation p. 207, 280). The ascetic is therefore delivered from these *kleśas:* the second moment is thus a path of deliverance (*vimuktimārga*) (vi.28, 61, 65).

In the third and fourth moments, the ascetic sees the Truth of Suffering relating to the suffering of the two higher spheres. There are the same four moments for each Truth: in all sixteen moments, eight moments of *kṣānti,* eight moments of *jñāna.* The four moments of *jñāna* relating to Kāmadhātu are *dharmajñāna;* the four moments relating to the higher spheres are *anvayajñāna* (vii.3, 6, 8).

7. The first fifteen moments of *abhisamaya* make: up the "path of seeing," *satyadarśanamārga* or *darśanamārga,* because they are the first (pure) seeing of the Truths (vi.28c). This is the *dharmacakra* (vi.54), very rapid, of such a type that it is difficult for a saint capable of reading the thoughts of others to follow the progress of an ascetic who has entered *darśanamārga* (vii.6b).

The eight *kṣāntis* or "paths of abandoning" (*prahāṇamārga*) which are found here bring about the abandoning (v. English translation p. 775, 854, 861), in a definitive manner, of a certain category of *kleśa--the kleśa* which is "wrong seeing" (*dṛṣṭi*) by its nature (*satkāyadṛṣṭi*, etc., i.40c, iv.11, v.4, vi.58, vii.36), the so-called *avastuka kleśa*--plus a certain attachment, *rāga,* the *rāga* which is in direct relationship with the *dṛṣṭi* (v.33).

In the sixteenth moment, which is the first moment of the path of meditation (*bhāvanāmārga*), the ascetic acquires the first result, the result of Srotaāpanna (on the results or "fruits," see v.70, vi.51), and of the sixth *parijñā* (v.54). His deliverance is assured and rapid: he will obtain Nirvāṇa after seven (or after fourteen) rebirths at the most, vi.34a. Nevertheless, if the ascetic, before having entered the path of *darśana,* has not got rid of, through a worldly path of meditation (*laukika bhāvanāmārga*) (see Para. 8 below), the *kleśas* which can only be abandoned by the path of meditation (*bhāvanāmārga*), he will remain, upon leaving the path of seeing, bound by innumerable *kleśas:* the path of *darśana,* in sum, cuts off only the *dṛṣṭis,* the idea of self, etc.; it does not cut off the *rāga* or attachment which one experiences through agreeable sensations, which, as opposed to the idea of self, are real; it also leaves intact hatred (*dveṣa*), etc. (v.5a, i.40), which only the

path of meditation can cut off.

8. The path of meditation, *bhāvanā,* is by nature *punaḥ punarāmukhīkaraṇa, abhyāsa,* repeated contemplation, or "meditation" (On the different definitions of *bhāvanā, bhāvayati,* see ii.59, iv.123c, v.29, 60d, vi.5a, 70, vii.11, 20, 27).

This path is pure or impure; as pure, it can only be cultivate by an ascetic who has trodden the path of *darśana.*

Let us now consider the ascetic who, although bound by all of the bonds to be abandoned through meditation (*bhāvanāheyakleśa*), leaves the path of seeing and enters the pure path of meditation.

This path consists of the repeated contemplation of the Truths. Through this contemplation, the ascetic will abandon, in sequence, the nine categories (strong-strong, strong-medium, strong-weak, medium-strong . . . vi.33) of the *kleśas* relating to Kāmadhātu, relating to each of the Four Dhyānas (stages or heavens of Rūpadhātu), and relating to each of the four states or four existences (*upapatti*) of the so-called "formless" or nonmaterial absorptions which make up Ārūpyadhātu (on the distinction between *samāpattidhyāna* and *upapattidhyāna,* see viii.1); for example, he abandons all *rāga* (attachment or craving) first with respect to the sense pleasures, and then with respect to the delight or satisfaction that he experiences in the First Dhyāna.

The abandoning of each of these categories (nine for each of the nine spheres) makes up a "moment" of abandoning or of relinquishment (*prahāṇa* or *ānantaryamārga*) and a moment of deliverance (*vimuktimārga*): in which moment the ascetic takes possession of the destruction of this category. In distinction to the path of seeing, these two moments are moments of "knowledge," *jñāna;* there are no "patiences," *kṣānti,* in the path of meditation (v.65d).

The ascetic who obtains the abandoning of the sixteenth category of the *kleśas* of Kāmadhātu (*avarabhāgīya,* v.43) becomes a Sakṛdāgāmin (vii.35c); he will be reborn no more than once in

Kāmadhātu; he who has obtained the abandoning of the nine categories of the same defilements becomes an Anāgāmin (vi.34); he will not be reborn again in Kāmadhātu.

The path of abandoning through which the ascetic abandons the ninth category (weak-weak) of the *kleśas* which are attached to the highest sphere of existence--the fourth Ārūpya, *naivasaṁjñānāsaṁjñāyatana,* or simply Bhavāgra--bears the name of Vajropamasamādhi (vi.44d). It is followed by a "path of deliverance" in which the ascetic takes possession of the destruction of all the *kleśas* or *āsravas*. The ascetic, endowed with the highest of the *parijñās* (v.69c), is henceforth an Arhat, an Aśaikṣa. He possesses *kṣayajñāna* (vi.44d) and, since he is "immovable," *anutpādajñāna* (vi.50) [On the different types of Arhat, the falling away of an Arhat, see vi.56-60].

9. The name *viśeṣamārga,* the path of excellence or the excellent path, or the path of the progress, is given to the "paths" (that is to say to the moments of thought) which are better (*viśiṣṭa*) than the result already obtained (v.61, vi.32, 65).

The theory of the four paths, *prayoga, ānantarya, vimukti,* and *viśeṣa,* is applied to many spiritual processes, for example to the acquisition of the *viśeṣas* (that is to say of the spiritual qualities, *guṇa,* whose acquisition depends on the Dhyānas): acquisition of the divine eye and of the *abhijñās* (vii.42), acquisition of the *abhibhvāyatanas* (viii.35), etc. One process particularly worthy of notice is *indriyasaṁcāra* (vi.41c, 57c, 58b, 60), through which the ascetic "transforms" or "perfects" the moral faculties (*indriya*) of faith, etc., making them sharp (*tīkṣṇa*). The classification of the Saints (Śraddhānusārin, etc., vi.29, 63) rests on the distinction between sharp and blunt or weak (*mṛdu*) faculties.

10. Nevertheless, without having "seen" the Truths through a pure *prajñā,* without having "uprooted" the "wrong views" (*satkāyadṛṣṭi,* the idea of a self, etc.), in other words, by completely remaining a Pṛthagjana (vi.26a, p. 944), an ascetic can become detached (*vairāgya*) from Kāmadhātu, from Rūpadhātu, and from the first three stages of Ārūpyadhātu.

In addition to the pure (*anasrava*) or transworldly (*lokottara*) or Āryan path--which is "seeing the Truths," *darśanamārga*, or "repeated seeing, meditating on the Truths," *bhāvanāmārga*--there is an impure (*sāsrava, samala*) or worldly (*laukika*) path which is called a "worldly path of meditation," *laukika bhāvanāmārga*. In this path the ascetic does not progress through "attention bearing on the true nature of things" (*tattvamanasikāra*) or by grasping their common characteristics (*sāmānyalakṣaṇa*, impermanence, etc.); he will not think of "suffering" in and of itself, an abstraction created from the "self" or of "another" who suffers; etc. The ascetic becomes disgusted with Kāmadhātu, he "detests" (*vidūṣaṇā*) Kāmadhātu, which is coarse, painful, an obstacle; he considers the First Dhyāna as excellent, etc. (vi.49, 61). In this way he obtains, in two successive moments (a moment of abandoning and a moment of deliverance), the abandoning of each of the nine categories of *kleśa* which attach themselves to Kāmadhātu. And the same for the successive stages.

a. It is evident that a person born in Kāmadhātu, and consequently defiled through birth by all the *kleśas* proper to this sphere of existence, cannot uproot these same *kleśas* by means of thoughts pertaining to the sphere of Kāmadhātu. The ascetic should therefore raise himself above his natural state (*prakṛtyavasthā*) in order to become disgusted (*vairāgya*) with Kāmadhātu. As long as he is not disgusted with it, he cannot enter into the First Dhyāna, since it is this very same disgust which causes him to enter the First Dhyāna. The ascetic should therefore enter a state of absorption which is called *anāgamya* (v.66, vi.44d, 61c, viii.22c) and which is the "threshold", the frontier (*sāmantaka*) of the First Dhyāna: it is in this state that he is delivered from the *kleśas* of Kāmadhātu. He rises above the First Dhyāna in order to free himself from the *kleśas* of the First Dhyāna, and into the "threshold" of the Second Dhyāna and so on (viii.21d). In order to deliver himself, by means of the worldly path of meditation, from the *kleśas* of a certain sphere, he should, on the one hand, aspire to a higher sphere, and on the other hand, enter into the threshold of the higher sphere. Consequently the ascetic cannot, by means of

the worldly path, free himself from the highest stage of existence, or Bhavāgra.

b. The worldly path, if it puts the ascetic in possession of the destruction (*nirodha*) of the *kleśas,* or of "disconnection from the *kleśas*" (*visaṁyoga*), only gives him a worldly possession (*laukikī prāpti*) of this "disconnection" (vi.46a). This possession is not definitive. The gods of the world of Brahmā are Pṛthagjanas who are provisionally liberated from the activation of the *kleśas* of Kāmadhātu.

It is normal for an ascetic to have cultivated the worldly path of meditation before entering the path of the pure seeing of the Truths. Who of us, in the course of the infinite number of rebirths, has not obtained the Dhyānas by the worldly path? All beings, in certain periods of chaos, are reborn in the heavens of the Dhyānas (viii.38).

One should therefore distinguish, on the one nand, the ascetic who obtains all the results in the sequence in which they nave been explained above (Para. 8), Srotaāpanna, Sakṛdāgāmin, Anāgāmin; and on the other hand, the ascetic who, before entering the path of seeing, is already liberated by the worldly path from the lower categories of the *kleśas* of Kāmadhātu or of all of the categories of *kleśas* of Kāmadhātu (*bhūyovītarāga, vītarāga* or *kāmavītarāga*). Such an ascetic, when he has trodden the Path of Seeing, does not become a Srotaāpanna; he becomes a Sakṛdāgāmin or an Anāgāmin according to the case. And he possesses, thanks to the Path of Seeing, the transworldly and worldly possession of the destruction of the *kleśas* previously abandoned by the worldly path (vi.29c, 55).

The Buddha gave a memorable example of this method: he was a Pṛthagjana when he came to the Bodhi Tree (iii.41a), but a Pṛthagjana who had cultivated the worldly path to its extreme limit, who had no more attachment except to Bhavāgra, the fourth state of Ārūpyadhātu. He thus obtained the quality of Arhat--which for him was the quality of Samyaksaṁbuddha--in thirty-two moments of thought (ii.44a, vi.24a): sixteen moments of "com-

prehension of the Truths" (*abhisamaya,* see above Para. 6), which made him an Anāgāmin freed from all existence with the exception of Bhavāgra; and eighteen moments (nine paths of abandoning, and nine of deliverance) of the path of meditation on the Truths, which destroy the *kleśas* relating to Bhavāgra.

11. It is normal for the ascetic, after having achieved the path of the Seeing of the Truths, to cultivate the worldly path of meditation.

Once he is a Srotaāpanna, he frees himself from Kāmadhātu through the worldly path: nevertheless his possession of the destruction of the *kleśas* of Kāmadhātu is a transworldly possession (vi.46, 53c). The worldly path immediately places him in possession of results superior to those of a Srotaāpanna.

a. The ascetic who is detached from Kāmadhātu through the worldly path can cultivate the "Path of Seeing" by entering into Dhyāna; nothing is easier for him, since he "possesses" the Dhyānas and can "manifest" or actualize them (*saṁmukhīkartum*) at will.

b. The ascetic who is not detached from Kāmadhātu through the worldly path, will enter *anāgamya* in order to cultivate the Path of Seeing.[1] And he will be able, in this same *anāgamya,* to cultivate to the end, as far as the acquisition of the result of Arhat, the pure path of the meditation of the Truths [Whereas the impure path of meditation is made up of the successive acquisition of the Dhyānas and Ārūpyas]. Nevertheless, it is in the Dhyānas, and notably in the Fourth Dhyāna, that the path is most easily cultivated (v.66a, vi.24a, 47c).

c. The pure path is absent from Kāmadhātu (ii.12, viii.5).

d. Every pure path of meditation is also absent from the Fourth Ārūpya; it is therefore in a lower sphere (notably, the Third Ārūpya) that the ascetic--when the ascetic is a god of a certain class--will be delivered from the *kleśas* of the Fourth Ārūpya (viii.20a).

e. The types of beings who are capable of cultivating the path (vi.55).

12. One can obtain the quality of Arhat without having cultivated the Dhyānas. Even more so the "absorption of the destruction of ideas and sensations" (*saṁjñāveditanirodhasamāŏ patti*) (ii.43, iv.54, 56, vi.43, 63, 64, viii.27c, 33a) is not indispensable. However, it possesses great advantages, as do all the Dhyānas. The "qualities" (*guṇa*) consisting of knowledge (*jñānamaya*) and of absorption (*samādhimaya*), such as *araṇā, praṇidhijñāna,* the *vimokṣas, śūnyatāsamādhi, śūnyatāśūnyatāsamādhi,* etc. (Chapter VII and VIII), are accessories of the path.

13. Vasubandhu does not forget to refer his model of the path to the old mystical chart of Buddhism: the *bodhipākṣikas,* the *mārgāṅgas,* the *bodhyaṅgas,* the three *skandhas,* etc. (vi.67).

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note 1. The first two results are obtained only by an *anāgamya.* The third can be obtained in the six spheres (vi. English translation note 397).

CHAPTER FIVE

# *The Latent Defilements*

Oṁ. Homage to the Buddha.

We said that the world, in all its variety, arises from action (iv.1).Now it is by reason of the *anuśayas*,[1] or latent defilements, that actions accumulate:[2] in the absence of the *anuśayas*, actions are not capable of producing a new existence. Consequently

> 1a. The roots of existence, that is, of rebirth or of action, are the *anuśayas*[3]

When a *kleśa*[4] or defilement enters into action, it accomplishes ten operations: 1. it makes solid its root, its *prāpti*—the possession that a certain person already had of the *kleśa* (ii.36, 38a)—preventing it from being broken; 2. it places itself in a series (that is, it continues to reproduce itself); 3. it accommodates its field, rendering the person (*āśrava*, ii.5, 6, 44d) fit for the arising of the *kleśa*; 4. it engenders its offspring, that is, the *upakleśas* (v.46): hatred engenders anger, etc.; 5. it leads to action; 6. it aggregates its causes, namely, incorrect judgment; 7. it causes one to be mistaken with regard to the object of consciousness; 8. it bends the mental series towards the object or towards rebirth (iii.30); 9. it brings about a falling away of good; and 10. it becomes a bond (*bandhana*, v.45d) and prevents surmounting of the sphere of existence to which it belongs.[5]

***

How many *anuśayas* are there?

There are, in all, six.

What are they?

1c-d. Six: attachment, and then anger, pride, ignorance, false views, and doubt.[6]

The words "and then (*tathā*)" serve to show that it is by reason of attachment that the others "take up their abode" (*anuśayana*, v.17) in the object. We shall explain this point later.

1d-2a. These six make seven through the division of attachment.

There is the *anuśaya* of attachment to pleasure or sensual desire (*kāmarāgānuśaya*);[7] the *anuśaya* of anger; the *anuśaya* of attachment to existence; the *anuśaya* of pride; the *anuśaya* of ignorance; the *anuśaya* of erroneous views; and the *anuśaya* of doubt (*vicikitsā*).[8]

***

What does the expression *kāmarāgānuśaya* signify? Is there an *anuśaya* called *kāmarāga*? Or is there an *anuśaya* of *kāmarāga* distinct from *kāmarāga*?

If one says that *kāmarāga* is an *anuśaya*, one then contradicts the Sūtra which says, "The person who does not long dwell with his mind in the prey of (*paryavasthita*) attachment to pleasure; who, when the wrapping (*paryavasthāna*) of attachment is about to be produced, knows well how to depart from it, for this person the wrapping which is attachment, perfectly destroyed of its life force, is abandoned along with its *anuśaya*."[9] To say that attachment is abandoned at the same time as its *anuśaya* is to say that attachment and its *anuśaya* are two distinct things.

If one explains *kāmarāgānuśya* as the *anuśaya* of *kāmarāga*, one must make the *anuśaya* a thing not associated with the mind (ii.35) (and consisting of the possession, *prāpti*, ii.36, of the *kāmarāga*). But such a theory is in contradiction to the Abhidharma (*Jñānaprasthāna, TD* 26, p. 946b25 and following) which teaches that "*kāmarāgānuśaya* is associated with (i.e., can be accompanied by) three sensations, that of pleasure, satisfaction, and indifference (ii.7)." Now a *dharma* not associated with the mind cannot be accompanied by these sensations.[10]

According to the Vaibhāṣikas, *kāmarāgānusaya* is an *anuśaya* called *kāmarāga*; it is the attachment itself which is *anuśaya*; and the same for the other defilements: doubt (*vicikitsā*) is the *anuśaya* of doubt.

But the Sūtra which we have just quoted says that one abandons *kāmarāga* along with its *anuśaya*. Hence the *anuśaya* is not *kāmarāga*.[11]

The Vaibhāṣikas answer: The expression "with its *anuśaya*" should be explained as "with its *anubandha*", that is, "with its consequences."[12] Or rather the Sutra uses the word *anuśaya* in the sense of "possession" because possession is the cause of the *anuśaya* (ii.35, trans. p. 208).[13] But the Abhidharma, which always expresses itself literally and not figuratively, says that the *anuśaya* is the *kleśa* or defilement itself. Consequently the *anuśayas* are associated with the mind.

(Besides this argument from authority, there is an argument from inference:)

"Because they defile the mind, because they hinder, because they are in contradiction with good, and yet because good appears, the *anuśayas* are not disassociated from the mind."[14]

This means that because of the *anuśayas*, the mind is defiled; good which has not arisen is hindered from arising, and one falls away from good already arisen; consequently the *anuśayas* are not *dharmas* disassociated from the mind.

But, one would say, some *dharmas* disassociated from the mind can have a similar effect.

No, for if the *anuśayas* were disassociated from the mind, they would always be present; and, consequently, if we suppose that they have a similar effect, then good would never be able to arise. Now it is a fact that it does arise. Thus the *anuśayas* are not disassociated from the mind.[15]

But again, the masters who consider the *anuśayas* as disassociated from the mind do not attribute this threefold activity

(defiling the mind, etc.) to the *anuśayas*, but to the *kleśa* itself (that is, to the *paryavasthāna*, the active defilement; and this is not always present).

***

The Sautrāntika theory is best.

*Kāmarāgānuśaya* means "*anuśaya* of *kāmarāga*". But the *anuśaya* is neither associated with the mind, nor disassociated from it: for it is not a separate thing (*dravya*). What is called *anuśaya* is the *kleśa* itself in a state of sleep, whereas the *paryavasthāna* is the *kleśa* in an awakened state. The sleeping *kleśa* is the non-manifested *kleśa*, in the state of being a seed; the awakened *kleśa* is the manifested *kleśa,* the *kleśa* in action. And by "seed" one should understand a certain capacity to produce the *kleśa,* a power belonging to the person engendered by the previous *kleśa.* In this same way there exists in a certain person the capacity of producing a consciousness of memory, a capacity engendered by a consciousness of preception; in this same way the capacity to produce rice, which belongs to the plant, the shoot, the stalk, etc., is engendered by the rice seed.[16]

The masters[17] for whom the seed of the *kleśa* is a certain *dharma* distinct from the *kleśa* itself, disassocated from the mind and called an *anuśaya*, must admit a *dharma* existing in and of itself, disassociated from the mind and the cause of memory. And the same would hold for the plant.

***

[The Sarvastivadins answer]. You do not have the right to explain "*anuśaya* of *kāmarāga*," for the Sūtra clearly teaches that *anuśaya* is *kāmarāga* itself.

The *Ṣaṭṣaṭkasūtra* says, "This person has agreeable sensation, and *rāgānuśaya*"[18] [From all evidence, the Sūtra understands that, at the moment of agreeable sensation, there is active desire (*rāga*): and it designates this active desire by the name of *anuśaya*].

But the Sūtra says, "He has *rāgānuśaya*;" it does not say, "He

then has *rāgānuśaya*." [At the moment of agreeable sensation, the *anuśaya* of desire (*rāga*) is in the process of arising, *utpadyate*; it has not yet arisen, *utpanna*. In other words, at the moment of the agreeable sensation, there is active *rāga*, awakened desire;] when this sensation ends, desire becomes dormant: then there is only the *anuśaya* of desire, dormant desire, the seed of future awakened desire.

Or rather, we would say, when the Sūtra says *rāgānuśaya*, it means *rāga*: the first is the effect of the second, and the cause can be designated by the name of its effect.

The examination of this chance problem is finished. Let us return to our subject.

***

What is this division that the Sūtra sets up, attachment to agreeable objects (*kāmarāga*) and attachment to existence (*bhavarāga*)? What is attachment to existence?

2b. Attachment to existence arises from the two Dhātus.

Attachment to Rūpadhātu and to Ārūpyadhātu is called *bhavarāga*, attachment to existence [in opposition to *kāmarāga*, attachment to agreeable objects,—*kāmas* or *kāmaguṇas*,—which is attachment proper to Kāmadhātu, iii.3c-d].

Why is the name of attachment to existence (*bhavarāga*) reserved for attachment to the two higher Dhātus?

2c-d. It is so called because it is turned within, and in order to avoid the idea that these two Dhātus are deliverance.[19]

The School explains: In general, the attachment of the beings in these two Dhātus is with regard to absorption (*samāpatti*), (or more precisely, to "enjoyable" *dhyāna*, *āsvādanasaṁprayuktadhyāna*, viii.6). One says "in general" because these beings also have attachments with regard to their palaces, *vimānas*, etc.

This attachment, being an absorption, is turned within. This is why it alone receives the name of attachment to existence.

Further, certain persons imagine that the two Dhātus constitute deliverance: this is why the Blessed One gives the name "attachment to existence" to the attachment which has these two Dhātus for its object.

(According to us), existence (*bhava*) means the person. Beings in absorption enjoy both the absorption itself and their own persons. Being freed from attachment to pleasures, they only enjoy their own persons and not external objects. This is why attachment to the two higher Dhātus is called attachment to existence (*bhavarāga*).

***

According to the Abhidharma (*Jñānaprasthāna, TD* 26, p. 943a27), these six *anuśayas* make ten. How is this?

> 3. There are five (erroneous) views: a belief in a self (*satkāyadṛṣṭi*), false views (*mithyādṛṣṭi*), a belief in the extremes (*antagrāhadṛṣṭi*), the esteeming of views (*dṛṣṭiparāmarśa*), and the esteeming of morality and ascetic practices (*śīlavrataparāmarśa*): thus there are ten *anuśayas*.[20]

By dividing views (*dṛṣṭi*) into five, there are six *anuśayas*, for a total of ten *anuśayas*; five which are not views by nature, namely desire, anger, pride, ignorance and doubt; and five which are views, *satkāyadṛṣṭi*, etc.

***

In addition the Abhidharma (*Jñānaprasthāna, ibid.*) teaches that these ten *anuśayas* make up thirty-six *anuśayas* in Kāmadhātu, thirty-one *anuśayas* in Rūpadhātu, and thirty-one *anuśayas* in Ārūpyadhātu: in all ninety-eight *anuśayas*.[21]

Thirty-two of the thirty-six *anuśayas* of Kāmadhātu are abandoned by Seeing the Truths (see i.40, iv.11-12).

4. With the exception of three or two views, ten, seven, seven, eight *anuśayas* are abandoned in Kāmadhātu by the Seeing of Suffering and the three other Truths respectively.[22]

All of the above mentioned *anuśayas* are, in Kāmadhātu, abandoned through the Seeing of Suffering.

Seven are abandoned through the Seeing of Arising and through the Seeing of Extinction, with the exception of a belief in a self, a belief in the extremes, and the esteeming of morality and ascetic practices.

Eight are abandoned through the Seeing of the Path, with the exception of *satkāyadṛṣṭi* and *antagrāhadṛṣṭi*

This makes thirty-two *anuśayas* abandoned through Seeing, because the mere Seeing of the Truths suffices to abandon them.

5a. Four are abandoned through Meditation.[23]

Namely desire, anger, ignorance and pride: because one who has seen the Truths then abandons them through Meditation on the Path.

In this way *satkāyadṛṣṭi,* the view of self and of things pertaining to a self, is unique, being susceptible of being abandoned through the Seeing of Suffering; and the same for *antagrāhadṛṣṭi*, the belief in extremes.

False views is of four types, abandoned through the Seeing of Suffering, Arising, Extinction, and the Path; the same for the esteeming of bad views and doubt.

The esteeming of morality and ascetic practices is of two types, being susceptible of being abandoned through 1.) the Seeing of Suffering and 2.) the Path.

Desire, anger, pride, and ignorance are of five types, being abandoned through the Seeing of each of the Truths, and through Meditation.

What is the characteristic or definition of the *anuśayas*

susceptible of being abandoned through the Seeing of Suffering? . .
What is the definiton of the *anuśayas* susceptible of being abandoned through Meditation?

When it is possible to abandon the object (*ālambana*) of an *anuśaya* through the Seeing of a certain Truth, it is said that this *anuśaya* can be abandoned through the Seeing of this Truth.[24] The others are abandoned through Meditation.

There are thus twelve views, four doubts, five desires, five angers, five ignorances, and five prides: in all thirty-six *anuśayas* in Kāmadhātu.

> 5b-c. The same, with the exception of the angers, for Rūpadhātu.

The same sorts of *anuśayas*, with the exception of the five angers, make up the thirty-one *anuśayas* of Rūpadhātu.

> 5c. The same in Ārūpyadhātu.

The same thirty-one.

> 5d. In this way, there are ninety-eight.

The Ābhidhārmikas (*Jñānaprasthāna, TD* 26, p. 929c2) say that the six *anuśayas* make ninety-eight through the differences of their aspect, their mode of expulsion (ii.52b), and their sphere of existence (their Dhātu).

***

Among the ninety-eight *anuśayas*, eighty-eight are abandoned through Seeing because they are struck, destroyed through the

"patiences" (*kṣāntis*, vi.25d), and ten are abandoned through Meditation because they are struck by the "knowledges" (*jñānas*).[25] Is this a strict rule with regard to abandoning through Seeing and Meditation?

> 6a-c. When they arise in Bhavāgra (the highest state of Ārūpyadhātu), the *anuśayas* which are struck by the *kṣāntis* are abandoned through Seeing and through Meditation.

The word "*kṣāntis*" refers to the *dharmajñānakṣāntis* and the *anvayajñānakṣāntis* (vi.26c).

Among the *anuśayas* which are struck by the *kṣāntis*, those which are in Bhavāgra are abandoned only by Seeing, for only *anvayajñānakṣāntis* causes them to be abandoned. [Only the Aryans, through the pure path, abandon these *anuśayas*] (vi.45c).

Those in the eight *bhūmis* (i.e., Kāmadhātu, Rūpadhātu and the first three stages of Ārūpyadhātu) are abandoned either through Seeing or through Meditation: Āryans abandon them solely through Seeing, and not through Meditation, by means of the *dharmajñānakṣāntis* or the *anvayajñānakṣāntis* accordingly as they belong to the *anuśayas* of Kāmadhātu or of the higher spheres, whereas Pṛthagjanas abandon them only through Meditation, and not though Seeing, for these *anuśayas* can be abandoned through a worldly knowledge (*lokasaṁvṛtijñāna*, vii.9).

> 6c-d. The *anuśayas* which are not struck by the *kṣāntis* are only abandoned through Meditation.

The *anuśayas* which are struck by the "knowledges" (*jñānas*), at whichever stage they belong, are only abandoned through Meditation, whether they belong to an Āryan or to a Pṛthagjana. In fact, an Āryan abandons them through *anāsrava jñāna* meditation, or pure knowledge, whereas a Pṛthagjana abandons them through a worldly knowledge (*lokasaṁvṛtijñāna*).

***

Some other masters maintain that non-Buddhists (*bāhyaka*) cannot abandon the *anuśayas* abandoned through Seeing. For the *Mahākarmavibhāgasūtra* teaches that erroneous views are active among the non-Buddhists in Kāmadhātu, although they may be "detached" (*vītarāga*, that is, having abandoned the attachments of Kāmadhātu, attachments that one abandons through Meditation.) And the *Brahmajālasūtra* says that some non-Buddhists are entirely detached from all sorts of views (*dṛṣṭi*) of Kāmadhātu: there are among them some persons who conjure up systems concerning the past, eternalists, partial eternalists, or followers of chance. (As one could object: "the 'views' of these persons detached from Kāmadhātu are of the sphere of Rūpadhātu," we would say that) Kāmadhātu cannot be, with regard to that which concerns it, the object of defilements (*kleśa*) of Rūpadhātu, because such persons are detached from Kāmadhātu. But they have not abandoned the views of Kāmadhātu.

The Vaibhāṣikas explain this difficulty by saying that those who are detached lose (this detachement) when they produce a view, in the manner that Devadatta (Rockhill, p. 85) lost his *ṛddhi* (vii.48a).

***

We have seen that view is divided into five categories by reason of its aspect. What are the five views?

> 7. The view of self and things pertaining to self, the view of eternity and annihilation, the view of negation, the view that holds as high that which is low, and that which holds for cause and Path that which is not cause and Path: these

are the five views.

1. To believe in a self and in things pertaining to self (*ātmātmīyagrāha*) is *satkāyadṛṣṭi*;[26] it is termed *sat* ("existence") because it perishes, and *kāya* because it is an accumulation or multiplicity. *Satkāya* means "an accumulation of perishing things," that is, the five *upādānaskandhas*[28] (i.8a-b).

The expression *satkāya* is put forth in order to discard the idea of permanence—this is why one says *sat*—and in order to discard the notion of a unity—this is why one says *kāya*. In fact, if one believes that the *skandhas* are a self, this is because one first and foremost attributes a permanence and unity to them.

*Satkāyadṛṣṭi* means, then, "a view with regard to the *satkāya*."

By this, all the views whose object is an impure belief in extremes (*antagrāhadṛṣṭi*), etc., are views of the *satkāya*, that is, of the five *skandhas*. But even though they are views of the *satkāya*, they are not "views of the self or of things pertaining to self."[28]

Also it is only the belief in a self or in things pertaining to a self that receives the name of *satkāyadṛṣṭi*, for according to a declaration of the Blessed One, "Oh monk, any monk or Brahmin who in this world believes in a self, what he considers to be a self is only the five *upādānaskandhas*."[29]

2. To believe in the eternity or in the annihiliation of what one believes to be a self, is *antagrāhadṛṣṭi*, "a view that grasps extremes," for this is to falsely believe in the extreme (*anta*) thesis of eternity or annihilation.

3. The view that consists of negating (*apavāda*) that which really exists, the Truth of Suffering, etc. and which consists of saying *nāsti*, "that is not," is *mithyādṛṣṭi* or false view.[30] All falsely conceived views are "false views", but only *mithyādṛṣṭi* receives this name because it is the most false of all, as the worst odor is called the bad odor. It is a negation, whereas the other views are an

affirmation or erroneous attribution (*samāropikā*).[31]

4. The view which considers that which is bad, low, abandoned (*hīna*, iv.127) as good, or "high," is called *dṛṣṭiparāmarśa*, "the esteeming of bad views."

What does *hīna* mean? It refers to everything that is impure, because the Saints abandon it (*prahīṇa*). And the view that consist of esteeming this is called simply "consideration" (*parāmarśa*).

It would be best to say *dṛṣṭyādiparāmarśa*, "esteeming that which is low, beginning with erroneous views." But the word *ādi* is omitted here.[32]

5. The view which considers as cause that which is not cause, or as the path that which is not the Path, is called *śīlavrataparāmarśa*: namely, to consider Maheśvara, Prajāpati, or any other entity which is not a cause of the world as a cause of the world; to consider the rituals of suicide,—entering into fire or drowning—as a cause of a heavenly rebirth when they do not in fact procure heaven; or to consider morality and ascetic practices as the only path to deliverance when they are themselves not the only path to deliverance, nor the "knowledges" (*jñāna*) of the Sāṁṁkhyas and the Yogins which are not a path to deliverance; and so too the rest.

Here too, [according to the Vaibhāṣikas,] the word *ādi* is omitted.[33]

These are the five erroneous views.

***

[Objection:] You have said that the erroneous view that regards as a cause of the world that which is not a cause of the world is the esteeming of morality and ascetic practices (*śīlavrataparāmarśa*). In this hypothesis, the esteeming of morality and ascetic practices is abandoned through the Seeing of the Truth of Arising, since it admits of error with regard to cause (=arising).

We would answer that those who consider the Lord (Īśvara) or

Prajāpati as a cause of the world regard the Lord and Prajāpati as eternal beings, one, personal, and active (*ātman, kartar*). It then follows that:

> 8. If one clings to the idea that the Lord, etc., is the cause of the world, this is by reason of false conceptions of permanence and personality. Thus this clinging is to be abandoned through Seeing (the Truth) of Suffering.[34]

The belief in the eternity or in the personality of the Lord or Prajāpati is abandoned through Seeing the single Truth of Suffering; as a consequence the belief in their causality, which results from this first belief, is abandoned in the same way as this same first belief is abandoned.

[Objection:] The erroneous view that suicide through fire or drowning produces a heavenly rebirth, and the erroneous view that morality and ascetic practices produce by themselves purity, have nothing to do with the false conceptions of permanence and personality. Why do you say that one abandons them through Seeing the Truth of Suffering? It is through the Seeing of the Truth of Arising that one should abandon them.

The Mūlaśāstra (*Jñānaprasthāna, TD* 26, p. 1029a12) says, "There are some non-Buddhists who give rise to this view, who posit this theory: a person who adopts the habits of bulls (*gośīla*), the habits of deer, or the habits of dogs, shall obtain purity, deliverance, and escape; he shall obtain the absolute going beyond of the happiness and suffering (of the three spheres of existence), and he shall reach the place beyond happiness and suffering. One should know that all these types of considering as cause that which is not truly cause is the esteeming of morality and ascetic practices, which is abandoned through Seeing the Truth of Suffering." The doctrine of the Vaibhāṣikas is thus that these two opinions are to be abandoned through the Seeing the Truth of Suffering, because they allow error with regard to suffering.

But his argument is carried too far! All the defilements (*kleśas*) which have the impure for their object embrace error with regard to suffering. (In fact, all impurity is suffering).

Furthermore, we would ask what is the esteeming of morality and ascetic practices which is abandoned through Seeing the Truth of the Path? If the Vaibhāṣikas answer, "The esteeming of morality and ascetic practices relative to the *dharma* which is abandoned through Seeing the Path, namely relative to one of the eight *anuśayas* the first of which is wrong views," we would then answer that this esteeming of morality and ascetic practices also supposes error relative to suffering.

Moreover we do not see how the esteeming of morality and ascetic practices could be relative to a *dharma* to be abandoned through the Truth of the Path: 1. How could a person who entertains wrong views or doubt relative to the Path, thinking "There is no Path," or "Is there, or is there not, a Path?," imagine to obtain purification through this wrong view or through this doubt? 2. If this person, taking up the path of deliverance imagined by the Sāṁkhyas, etc., says, "This is the path; the Buddhist Path is not the path," then this non-Buddhist imagines that he obtains purification through the path of the Sāṁkhyas, and not through wrong views relative to the Path. Furthermore, when a person imagines that he obtains purification through a wrong view abandoned through the Seeing of Arising or Extinction, why is his esteeming of morality and ascetic practices not abandoned through the Seeing of these same two Truths?

This point remains to be examined.[35]

***

We have spoken (v.8) of the two erroneous views of permanence (or eternity) and personality. Are there only two errors?

There are four errors: to hold that which is impermanent to be permanent, that which is suffering to be happiness, that which is

impure to be pure, and that which is not a "soul" to be a soul or self.

What is the nature of these four errors?

9a-b. One distinguishes four errors within the three views.[36]

That part of the belief in extremes which is a view of permanence constitutes one error; two parts of the esteeming of bad views constitute the errors of happiness and purity; and that part of the belief in a self and of things pertaining to a self which is a view of self constitutes one error.

***

Some other masters maintain that all *satkāyadṛṣṭi*, that is, not simply the idea of self but also the idea of things pertaining to self, constitutes *ātmaviparyāsa*, "error with regard to the self."

[The Vaibhāṣikas say:] How could the idea of things pertaining to a self be part of error with regard to the self? In fact the *Sūtra of the Viparyāsas* does not indicate this. (It says simply, "It is an error to say that *anātman* is *ātman*") and the following: "He who sees a self prevailing within the five *upādānaskandhas* sees 'mine'" [Thus the view of "mine" differs from the view of "self," a view from whence it derives.]

But we think that the view of self has two parts: to say "I" and to say "mine." If the idea of "mine" were a view different from the idea of "I," then the ideas expressed by other grammatical cases, such as *mayā* (by me) or *mahyam* (to me) would thus consititute so many new views. Thus all belief in a self and in things pertaining to a self is totally included in the error of self.

***

Are not the other defilements errors because, in order for there to be error, a combination of three characteristics is indispensable? What are these three characteristics?

9b-c. Reflective judgment and affirmation because they allow complete error.

The view of annihilation (*ucchedadṛṣṭi*, a part of the belief in extremes, (*antagrāhadṛṣṭi*) and false views are not affirmations or erroneous attributions (*samāropa*), since they are directed towards the absence of existence.

The esteeming of morality and ascetic practices affirms that morality and practices suffice for purification: there is no total error in this, since morality and practices do contribute to purification.

The other defilements do not admit of reflective judgment, and as a consequence are not complete errors (*viparyāsa*).

***

But the Blessed One said, "To consider the impermanent as permanent is an error of idea (*saṁjñāviparyāsa*), an error of thought (*cittaviparyāsa*), and an error of view (*dṛṣṭiviparyāsa*)," and thus following for happiness, purity, and the self.[37] Now neither ideas nor thoughts admit of reflective judgment. Thus the definition proposed for error (*viparyāsa*) is inexact.

9d. Thought and idea are termed "error" by reason of view.

Only view is error, but by virtue of the esteeming of bad views (*dṛṣṭiviparyāsa*), ideas and thoughts associated with view and having its same aspect are also termed "errors."

Why does not the same hold for sensation and the other mental states associated with view?

Because one says in worldly language "error of idea," and "error of thought," but not "error of sensation."

A Srotaāpanna abandons all these errors (*Jñānaprasthāna, TD* 26, p. 957a294); for the Seeing of the Truths which brings about the abandonment of views also brings about the abandoning of the ideas and thoughts associated with these views.

1. Another School[38] says: The error which consists of holding as permanent that which is impermanent contains three errors: error of idea, of thought and of view; and the rest. We then have twelve errors instead of four errors.

Among these twelve, eight are abandoned through the Seeing of the Truths. Four, namely the errors of idea and thought relative to happiness and purity, are abandoned through the Seeing of the Truths through Meditation.

In fact the Āryans, who by definition have abandoned all the *anuśayas* that one abandons through Seeing the Truths, certainly possess ideas of happiness and purity, since, when they are not detached, they produce an attachment to pleasure.

2. The Vaibhāṣikas do not consider this reasoning as conclusive. From the fact that these Āryans have ideas of happiness and purity, you conclude that they have error relative to happiness and purity. You should say that they also have the error relative to self, since they certainly have the idea and thought of a living being: attachment to pleasure relative to a woman or relative to themselves evidently presupposses the idea and the thought of a being.

Moreover one reads in the Sūtras, "The Āryan Śrāvaka teaches true seeing and knowing:[39] this is the Truth of Suffering . . . At this moment the errors of idea, of thought and of view relative to the impermanent taken for the permanent, are abandoned by them," and the rest. As a consequence, only the ideas and thoughts provoked by erroneous views, or associated with erroneous views,

are errors, and not the others, which are abandoned through Meditation.

In fact, it happens that the Āryan, through an illusion which lasts only as long as he first sees an object, produces attachment to pleasure, such as the illusion caused by the circle of a fire-brand or by a painted Yakṣa. There is no error in the Āryan, but only a mistaken idea and thought (*saṁjñācittaviabhrama*, vi.60).[40]

3. But[41] the Sthavira Ānanda said to the Āryan Vāgīśa, "Your mind is burned by the error of your ideas."[42]How do we explain these words if one admits the thesis of the Vaibhāṣikas?

4. [43]As a consequence the Śaikṣa has not completely abandoned the eight errors of idea and thought. It is true that these errors are abandoned by means of correct knowledge of the Truths, and not without this knowledge.

The Sūtra that the Vaibhāṣikas quote (p. 783, line 29) thus indicates the means (*upāya*) of abandoning these said errors; there is no contradiction here with the Sūtra of Vāgīśa.[44]

***

The *anuśaya* of erroneous view is subdivided in this manner. Is it the same for the other *anuśśayas*?

It is the same for pride.

10a. There are seven types of pride (*māna*):[45]

These are *māna, adhimāna, mānātmāna, asmimāna, abhimāna, ūnamāna*, and *mithyāmāna*.

In general, arrogance of the mind (ii.33b) is called *māna*. *Māna* is subdivided on the basis of its different modes: 1. *Māna*: when the mind makes itself lofty or develops pride by thinking, "I am superior" or "I am equal"relative to an inferior or to an equal. 2.

*Adhimāna*: to think, "I am superior," "I am equal," relative to an equal, or to a superior. 3. *Mānātimāna*: to think, "I am superior" relative to a superior. 4. *Asmimāna*: when the mind prides itself by taking the five *upādānaskandhas* for its "self" and "mine." 5. *Abhimāna* to think that one possessess distinctions, that is, some *dharmas*, pure or impure, which abide in absorption, when one does not possess them (v.27b-c). 6. *Ūnamāna*: to think, "I am slightly inferior" relative to that which is greatly superior. 7. *Mithyāmāna*: to attribute to oneself spiritual qualities which one does not possess.

*Abhimāna* has a substantial basis: it is *savastuka*; this is the pride of someone who has some qualities resembling the *viśeṣas*. *Mithyāmāna* has no substantial basis: this is the pride of someone who has no qualities whatsoever but who believes that he has some.

***

Yet the Śāstra (*Jñānaprasthāna, TD* 26, p. 1028b26) teaches nine types of pride, *mānavidhā*, or simply *vidhā*, namely, 1. "I am superior;" 2. "I am equal;" 3. "I am less good;" 4. "Another is better than I;" 5. "He is equal to me;" 6. "He is worse than I;" 7. "Another is not better than I;" 8. "He is not my equal;" and 9. "He is not worse than I."

Which of the seven types of pride make up these nine types?

10a-b. Three make nine types.

These nine types come from three *mānas*, namely *māna*, *adhimāna* and *ūnamāna*.

The first three are the three *mānas* which reside in the erroneous view of self. One first thinks "me." Then there arises in order *adhimāna*, *māna*, and *ūnamāna*. One has a type of *māna*

which consists of saying, "I am better," *adhimāna* which resides in erroneous views, and the rest. The second three are, in their order, *ūnamāna, māna*, and *adhimāna*. The third three are, in their order, *māna, adhimāna*, and *ūnamāna*.

We see that although we think "I am a bit inferior" relative to some one greatly superior, this is indeed *ūnamāna*, for the mind prides itself in this thought; but how can this type of *māna* "He is not worse that I" be a locus of pride?

This is indeed a locus of pride, since one esteems oneself relative to a group of excellent persons which one regards as superior, even though one is really vastly inferior to them.

***

We have reproduced the explanation of the *Jñānaprasthāna*: but, according to the *Prakaraṇapāda (TD* 26, p. 693a29), the first type of pride, "I am better," comes from three of the seven types of pride,—namely *māna, adhimāna, mānātimāna*,—accordingly as one judges oneself better than an inferior, better than an equal, or better than a superior.

***

How are the seven types of pride abandoned?

10b. They perish through Seeing and Meditation.

All, including *asmimāna*, perish, that is, are abandoned, through Seeing and Meditation.

***

Must we believe that, among the Āryans, the *anuśayas* which

are abandoned though Meditation and which have not yet been abandoned, are presently active?[46]

Not necessarily.

10c-11a. The *paryavasthāna* of killing, etc., is abandoned through Meditation; [the thirst for non-existence, etc.][47]

The *paryavasthāna* of killing (see v.47), refers to the defilement, *kleśa*, by which one voluntarily commits murder. "Of killing, etc.," refers to killing, stealing, adultry, and lying. These *paryavasthānas* have the *dharmas* abandoned through Meditation for their object.[48]

11a. The thirst for non-existence, etc.

*Vibhavatṛṣṇā*,[49] "the thirst for non-existence," is also abandoned through Meditation. By *vibhava* ("non-existence") we mean the impermance of the three Dhātus, Kāmadhātu, etc. Desire (*tṛṣṇā*) which is directed to impermanence is called *vibhavatṛṣṇā*.[50]

The word "et cetera" (*tathā*) shows that one should add a part of *bhavatṛṣṇā*, the thirst for existence, to *vibhavatṛṣṇā*, for example the desire "Would that I could become Airāvaṇa, King of the Nāgas!" [The same for the desire to become Kuvera, the desire to become a woman; but not the desire to become Indra].

lla-d. Among the Āryans the various types of pride, etc., and egotism, [—because they are nourished by views—] and bad regret, are impossible.[51]

The types of pride, etc. are not produced, and do not become active among the Āryans, nor is there any longer "egotism" among them.

"Et cetera" signifies the *anuśayas* enumerated above, the

*paryavasthānas* of killing, the desire for non-existence and part of the desire for existence.

Why is this?

11b. Because they are nourished by views.

Because all these *anuśayas* are nourished by erroneous views: when their nourishment is burned up,[52] they no longer have the power to arise (or: the Āryans no longer produce them).

*Māna* and *asmitā*, "egotism," are nourished through wrong views; the desire for non-existence is nourished through the view of annihilation; and a part of the desire for existence is nourished through the view of eternalism.

Even though "bad regret" (ii.28) is abandoned through Meditation, it does not become active among the Āryans, because it is nourished by doubt.

***

Among the ninety-eight *anuśayas*, how many are universal? How many are not universal?

12. Universal *anuśayas* are 1. the erroneous views and doubts which are abandoned through the Seeing of Suffering and Arising, 2. the ignorance which is associated with them, and 3. independent ignorance.[53]

This makes eleven *anuśayas*: the five erroneous views which are abandoned by the Seeing of Suffering; wrong views and the esteeming of views abandoned through Seeing of Arising; and two doubts and two ignorances abandoned through the Seeing of Suffering and the Seeing of Arising.

These eleven *anuśayas* are called "universal," "going everywhere," because they grasp the entire Dhātu as their object. (See p. 790, line 1).[54]

1. Objection: Do these universals grasp their entire Dhātu succesively or all at once?

In the first hypothesis, the definition would apply to the other *anuśayas* as well; and the second hypothesis is inadmissible: in fact no one considers the totality of the Dhātu as a means of purification; it is only certain practices which are the object of the esteeming of morality and ascetic practices. In the same way, no one considers the totality of the Dhātus as the cause of the world, but only Īśvara, Prajāpati, etc.

2. [Answer of the Vaibhāṣikas:] We do not say that the universals have the entire Dhātu for their object all at once, but rather they have the Dhātu in its five categories for their object: "entire" refers to the totality of types.

3. But, if we understand universality in this way, desire and pride (*tṛṣṇā* and *māna*) would also be universals.

There is *ātmadṛṣṭi*, "a view that there is the self," relative to the five *upādānaskandhas*: there will be *ātmatṛṣṇā*, "desire for a self" relative to the same *skandhas*. There is *agradṛṣṭi*, "opinion that this is better" (a *dṛṣṭiparāmarśa*), and *śuddhidṛṣṭi*, "opinion that this is a means of purification" relative to a certain object: and there will be desire relative to this same object. And there will also be pride, *māna*, relative to the same objects.

In this hypothesis of their univerality, how are thirst and pride abandoned?

Like a belief in a self (*satkāyadṛṣṭi*), etc., their object is abandoned through Seeing and Meditation. Or should we think that they are to be abandoned through Seeing (like *satkāyadṛṣṭi*) or through Meditation.

The author answers: As their object is mixed, they are abandoned through Meditation. Or rather, they are abandoned through Seeing, for they exist through the efficacy of the view.

4. [The Vaibhāṣikas reply:] thirst and pride are special defilements and not general defilements (v.23). This is why they are not universal. (There is thirst and pride related to an object relative to which there is *ātmadṛṣṭi*, but not relative to the whole of this object at once.)

We have seen that eleven *anuśayas* are universal (that is, bearing on all the categories) in their Dhātu, in the sphere of existence wherein the person is born in whom they are found:

> 13a-b. Among them, nine, with the exception of the two views, bear on the superior.[55]

With the exception of a belief in a self (*satkāyadṛṣṭi*) and a belief in extremes (*antagrāhadṛṣṭai*), the nine other universals are also universals in a different Dhātu; they sometimes bear on a different Dhātu, sometimes on two, for it is said (in the *Prakaraṇapāda, TD* 26, p. 711a24), "There are some *anuśayas* of the realm of Kāmadhātu (that is, produced among the beings of Kāmadhātu) which bear on the *dharmas* of the realm of Rūpadhātu, on the *dharmas* of the realm of Ārūpyadhātu, or on the *dharmas* of both the realms of Rūpadhātu and Ārūpyadhātu. (And there are some *anuśayas* of the realm of Rūpadhātu which bear on the *dharmas* of the realm of Ārūpyadhātu)."

***

[Objection:] When some beings in Kāmadhātu produce the opinion that Brahmā is a being, the opinion that he is permanent, they then entertain a belief in a self and a belief in extremes with regard to a thing belonging to a different, superior Dhātu. Thus you are wrong to exclude these two erroneous views from the list of the universal *anuśayas* in a different Dhātu.

But one does not have the idea of a self and of things pertaining to a self with regard to Brahmā: thus the idea that he is

a being is not a belief in a self. And a belief in extremes is created by a belief in a self; thus the idea of the permanence of Brahmā is not a belief in extremes (*Vibhāṣā, TD* 27, p. 93a4ff).

What sort of views would a belief in a living being and a belief in permanence be with respect to Brahmā?

The Ābhidhārmikas say that there are no erroneous views here, but only "false knowledge." (All speculative knowledge which errs, *viparītālambana* is not considered as views).

But why are the other false opinions which have Brahmā for their object (the esteeming of morality and ascetic practices, etc.) considered as erroneous views, and not the two opinions of being and permanence?

The Siddhānta serves as authority (*Vibhāṣā, TD* 27, p. 93a).

***

Are only the *anuśayas* universals?

> 13c-d. With the exception of the *prāptis, dharmas* coexistant with the universal *anuśayas* are also universals.

"Coexistant *dharmas*" refer to sensation, etc. Not the *prāptis*, because the *prāpti* (adherence) and the *prāpya* (the thing adhered to) do not have the same result (ii.36c).

Are universal *anuśayas* universal causes (ii.54c-d)?

1. Future universal *anuśayas* are not universal causes. 2. Coexistents of past and present universal *anuśayas* are universal causes, but not universal *anuśayas*. 3. Past and present universal *anuśayas* are universal causes. 4. Future coexistents of universal *anuśayas* are neither universal *anuśayas* nor universal causes.

***

Among the ninety-eight *anuśayas*, how many have a pure *dharma* for their object, that is, the Third and Fourth Truth, the Truth of Extinction and the Path? How many have an impure *dharma*?

> 14. Wrong views, doubt, and the ignorance which is bound (*yukta*) to them, and independent ignorance, abandoned through the Seeing of Extinction and the Path, make six *anuśayas* whose object is pure.[56]

Except for the six,—that is, the three *anuśayas* abandoned through the Seeing of Extinction, namely wrong views, doubt, and the ignorance associated with them or independent of them, and these same three *anuśayas* abandoned through Seeing the Path,—all the other *anuśayas* have impure *dharmas* for their object.

> 15. The extinction of their own *bhūmi* is the object of the *anuśayas* which have extinction for their sphere; the Path with its six or nine *bhūmis*, is the object of the *anuśayas* which have the Path for their sphere, for the Paths depend on one another.[57]

The three *anuśayas* (wrong views, doubt, and ignorance) which are abandoned through the Seeing of Extinction and which have Extinction for their object, do not have Extinction for their total object: when they belong to Kāmadhātu, they bear on Extinction in Kāmadhātu, and so on from *bhūmi* to *bhūmi*, until: when they belong to Bhavāgra (*naivasaṁjñānāsaṁjñānāyatana*) they bear on Extinction in Bhavāgra.

When they are in the realm of Kāmadhātu, the three *anuśayas* which have the Path for their object bear on the totality of the Path as well as on a portion of the *dharmajñāna* (vi.26), with its six *bhūmis* (namely *anāgamya, dhyānāntara*, and the four

Dhyānas) (see ii.52c, vii.9).

When they are of the realm of Rūpadhātu or Ārūpyadhātu (four Dhyānas, four Ārūpyas), these same *anuśayas* bear on the totality of the Path, and on a part of the *anvayajñāna* (vi.26), with its nine *bhūmis* (namely the preceeding six and the first three Ārūpyas). In fact the Paths are mutually dependent. (ii.52).

Although *dharmajñāna* and *anvayajñāna* are mutually dependent, because *anvayajñāna* is not opposed to Kāmadhātu, the three *anuśayas* of the realm of Kāmadhātu which have the Path for their object do not have the Path which forms part of the *anvayajñāna* for their object.

But the *dharmajñāna* which is opposed to Kāmadhātu is also opposed to Rūpadhātu and Ārūpyadhātu (vii.9): consequently it will also be the object of the three *anuśayas* of these two Dhātus which have the Path for their object.

*Dharmajñāna* in its entirety is not opposed to Rūpadhātu and Ārūpyadhātu, for the *dharmajñāna* of Suffering and Arising are not opposed to these two Dhātus. [Thus it is not the object of the three *anuśayas* of these two Dhātus.]

And *dharmajñāna* is not opposed to Rūpadhātu and Ārūpyadhātu in their entirety [for it is not opposed to the *dharmas* abandoned through Seeing. Thus it is not the object of the three *anuśayas* of these two Dhātus], because the first two *dharmajñānas* are not opposed to these Dhātus, and because the first category of the *anuśayas* of these two Dhātus, namely those which one abandons through Seeing, are not opposed by any *dharmajñāna*.

***

Why do not lust (*rāga*), anger (*pratigha*), egotism (*māna*), the esteeming of bad views (*marśa*), and the esteeming of morality and ascetic practices (*parāmarśa*)[58] bear on pure *dharmas*, on the Extinction of Suffering or on the Path?

16a. Lust does not bear on pure *dharmas*, because lust should be rejected.

The latent defilement of lust (*rāgānuśaya*) should be abandoned; but if it has pure *dharmas* for its object, it will not be rejected; in the same manner, the aspiration after good *dharmas* [which takes the form of desire, but which is Right View] should not be rejected.[59]

16b. Anger does not, because pure *dharmas* do not do evil.

Anger arises with regard to a thing which does evil, and pure *dharmas*, the Extinction of Suffering or the Path, do not do evil.

16c. Egotism and the two esteemings do not, because pure *dharmas* are calm, pure, and excellent.

One cannot pride oneself on Extinction or the Path, for they are calm.[60]

The esteeming of morality and ascetic practices is to hold as a cause of purification that which is not such: the pure *dharmas* are really purification, so one cannot have a false conception of purity (*śuddhigrāha*), with regard to them.

The esteeming of bad views is to hold as excellent that which is vile: now the pure *dharmas* are what are best, so one cannot have a false conception of excellence (*agragrāha*), with regard to them.

***

Among the ninety-eight *anuśayas*, how many become *anuśaya* from the fact of being an object?[61] How many become *anuśayana* solely through association, (solely by reason of being *dharmas*

associated with the mind, sensation, etc.)?

> 17. Universal *anuśayas*, relative to the object, become *anuśayana* in all their spheres; the non-universals, in their one category.[62]

From the point of view of the object, the universal *anuśayas* (v.12) become *anuśayana*, that is, "become lodged in" the five categories of their sphere; the other in one category: the *anuśayas* that one abandons through the Seeing of Suffering become *anuśayana* in the *dharmas* that one abandons through the Seeing of Suffering . . . the *anuśayas* that one abandons through Meditation become *anuśayana* in the *dharmas* that one abandons through Meditation.

This general rule calls for more precision.

> 18a-b. Not the *anuśayas* that bear on the pure *dharmas* or a higher sphere, because their object is not "made one's own" and opposes the *anuśayas*.[63]

The six *anuśayas* which have the pure *dharmas*—Nirvāṇa or the Path (v.14)—for their object, and the nine *anuśayas* which have a higher sphere (v.13a-b) for their object do not become *anuśayana* in the object, because one does not do this thing by oneself either through the "view of self" or through desire.

Other *anuśayas* would apply (*anuśi*) to the thing which one considers (through a belief in a self) as the self, or which one makes one's own through desire, and they become *anuśayana*, as dust is applied to a wet piece of cloth (see *Vyākhyā ad* i.4, p. 14.2). But the pure *dharmas* and the higher *bhūmis* are not susceptible of being considered as "self" or as "pertaining to self": thus the *anuśayas* which have them for their object do not become *anuśayana* in their object, because of the nature of their object.

We would remark in fact that the desire that seeks either the pure *dharmas* or a higher sphere is not the *anuśaya* called "desire," but rather "an aspiration for good *dharmas*" (p. 32, 1.8).

Further, the pure *dharmas*, Nirvāṇa or the Path, are opposed to the *kleśas* which take them as their object; the *dharmas* of a higher *bhūmi* are opposed to the *kleśas* of a lower *bhūmi*: as a consequence the *kleśas* cannot become *anuśayana* there, that is, install themselves there; in the same way that the sole of the foot cannot install itself on a rock which is red hot with fire.

***

We have up to now understood the word *anuśayana*, *anuśete*, as "to become *anuśayana*," in the sense of "to install," or "to become lodged in."

According to some other masters, *anuśayana* should be understood as *ānuguṇya*. Nirvāṇa, etc., is not favorable (*anuguṇa*) to the arising and development of wrong views: in the same way that one says that if a person who has a cold takes a bitter medicine, there is no increase (*anuśayana*) in the cold due to the medicine (*Vyākhyā* i.4, p. 13).

> 18c-d. Any *anuśaya* which is associated with a certain *dharma* becomes *anuśayana* through association with this *dharma*.[64]

"With a certain *dharma*," that is, with sensation, etc.

The word *eva* indicates reservation: "as long as the *anuśaya* is not abandoned."

***

Are there any *anuśayas* which do not have the pure *dharmas*

for their object, which do not have a superior Dhātu for their object yet which become *anuśayana* solely through association with and not from the fact of the object?

Yes, universal *anuśayas* which have a superior *bhūmi* for their object (namely the universal *anuśayas* of the First Dhyāna which have the three higher Dhyānas for their object).

***

Among the ninety-eight *dhyānas*, how many are bad (*akuśala*), and how many are morally neutral, that is, without retribution (*avyākṛta*)?

> 19. All the "higher" *dhyānas* are morally neutral. [The belief in a self, a belief in extremes, and ignorance are neutral in Kāmadhātu. The other *anuśayas*, here, are bad.][65]

All the *anuśayas* belonging to Rūpadhātu and Ārūpyadhātu are neutral. In fact, all defiled *dharmas*, when they bear retribution, bear painful retribution. Now suffering does exist in these two spheres, for no causes (anger, etc.) for doing evil to others are present there.

> 19b. The belief in a self, a belief in extremes, and ignorance are neutral in Kāmadhātu.

In Kāmadhātu, a belief in a self, a belief in the extremes, and the ignorance which is associated with them, are neutral.

In fact, these *anuśayas* are not in contradiction to giving and other good deeds. One thinks, "May I be happy in the future!," and one give gifts and observes the precepts.[66]

The erroneous view of annihilation is favorable to deliverance.

This is why the Bleesed One said, "Among the doctrines of the Tīrthikas, the best is that which says, 'I do not exist, things of mine do not exist; I shall not exist, things pertaining to me shall not exist.'"

These two views—a belief in a self and a belief in the extremes—are only aberrations relative to things which constitute the pseudoperson; they do not being about harm to another: thus they are morally neutral.

But these different reasons—because they are not in contradiction to giving, etc.—could be applied to the "desire for heaven" and to egotism (*asmimāna*, v.10), which should thus also be neutral; but the School does not admit this. Some ancient masters[67] also say, "An innate belief in a self, which is to be found among the savage animals and birds, is neutral. But a cogitated belief in a self is bad."[68] (The same holds for an innate and cogitated belief in the extremes).

19c. The other *anuśayas*, here, are bad.

The other *anuśayas* of Kāmadhātu are impure (*aśubha*), that is, bad (*akuśala*).

***

Among the ninety-eight *anuśayas*, how many are roots of evil (*akuśalamūla*)? How many are not?

20a-b. Lust, anger and *mūḍi*, in Kāmadhātu, are roots of evil.[69]

All lust (*rāga*), all anger (*pratigha*), and all *mūḍi* (that is, all delusion or *moha*)[70] belonging to Kāmadhātu—with the

exception of the delusion which is a belief in a self and the belief in the extremes—are, in this order, the three roots of evil, greed, anger, and ignorance.

A belief in a self and a belief in the extremes are not roots of evil, for a root of evil is only that which is bad and is only a root of evil.[71]

The other *anuśayas* are not roots of evil.

***

How many *dharmas* are neutral roots? How many are not?

> 20c. Three roots, desire, ignorance, and *mati* (that is, *prajñā*) are neutral.[72]

The Vaibhāṣikas of Kāśmīr hold that desire, ignorance, and *prajñā* which are neutral, of whatever type they are up to and including the *prajñā* which arises from retribution,[73] are neutral roots.[74]

> 20d. The others are not roots, because their modality is of duality and elevation.

Doubt (*vicikitsā*) cannot be regarded as a root, being twofold and mobile by nature. Egotism (*māna*), being "an elevation" of the mind, is not a root, since it consists of elevation, the opposite of a root. For in this world roots are firm and reach downward.

> 21b-d. Four, [say the Aparāntakas]: desire, views, egotism, and delusion which are neutral; in fact there are three contemplations based on ignorance.[75]

One can distinguish "absorption of desire" (*tṛṣṇottaradhyāyin*), "absorption of (wrong) views" (*dṛṣṭyuttaradhyāyin*), and "absorption of pride" (*mānottaradhyāyin*). Now these contemplations are such by reason of delusion or ignorance.[76]

***

Are the fourteen "undefined points" (*avyākṛtavastu*) of which Scripture[77] speaks so called because they are neutral (*avyākṛta*) in the sense that we have just studied?

No. In the Sūtra a neutral question is a question which should be set aside: that is, this type of question is called neutral, not answered, because it should be set aside, or rejected. The object of such a question is termed "an undefined point."

There are four types of questions: 1. a question to which one responds in a categorical manner; 2. a question to which one responds by distinguishing; 3. a question to which one responds by another question; and 4. a question which one should not answer.

> 22. Categorical response, as for death; a distinguishing response, as for rebirth; a response by a question, as for superiority; and a response by rejecting the question, as for non-identity.[78]

1. If one asks, "Do all beings die," one should answer in a categorical manner, "They do."

2. If one asks, "Will all being be reborn?" one should answer by distinguishing, "Beings endowed with defilements will be reborn; being freed from defilements will not be reborn."

3. If one asks, "Is a person[79] superior or inferior?," one should answer by the question, "In comparison with whom?" If he answers, "In comparison with the gods," one should answer, "He is inferior." If one answers, "In comparison with beings in the

painful realms of rebirth,"one should answer, "He is superior."

4. If one asks, "Are the *skandhas* the same thing as a *sattva* or living being, or are they different?," this is a question that is to be rejected because the thing called a "living being" does not exist. In the same way one would reject the question, "Is the child of a sterile woman white or black?"

***

How can you say (in Kārikā 22) that one has responded to this fourth question, since one did not answer whether the *skandhas* are, yes or no, identical to a living being?

This question is answered by saying, "This question is to be rejected": thus there is a response to it.[80]

***

Another says that the second question, like the first question, calls for a categorical response, "All beings do not arise."

But the author says that in order to justify the example given [by the Vaibhāṣikas] to the second type of question, to someone who asks, "Will those who die be reborn?,"[81] one should answer by distinguishing, ["All will not be reborn; those who are endowed with the defilements will be reborn, but not those who are freed from them.]

[He says again that the third question also calls for a categorical response.]A human being in fact is at one and the same time superior and inferior according to the point of comparison. In the same manner as if one were to ask, "Is consciousness (*vijñāna*) a cause, or is it a result?," [one should answer, "It is a cause with respect to its result, and it is a result with respect to its cause."]But, says the author, to someone who asks in a categorical manner "Is a person superior or inferior?," it is not suitable to respond

categorically, "He is superior" or "He is inferior;" one should thus respond by distinguishing: one must first be assured of the intention of the questioner.

***

The Ābhidhārmikas[82] say: 1. A categorical response: If someone asks, "Is the Blessed One the Arhat Samyaksaṁbuddha? Is the Dharma that he speaks well spoken? Is the Saṁgha of the Śrāvakas well instructed? Is physical matter (*rūpa*) impermanent? . . . Is consciousness (*vijñāna*) impermanent? Can Suffering be known . . . Can the Path be known?," then to these questions one should answer in a categorical manner, by reason of the superior benefit (of such an answer).[83]

2. An answer by distinguishing: If a person asks, "I desire that the Venerable One teaches me the *dharmas*," one should distinguish, "The *dharmas* are numerous, past, present, and future: which do you desire that I should teach you?." If he answers, "Teach me the past *dharmas*," one should distinguish, "The past *dharmas* are numerous: *rūpa, vedanā, saṁjñā, saṁskāras*, and *vijñāna*." If he asks, "Teach me concerning *rūpa*," one should distinguish, "There are three *rūpas*, the good, the bad, and the neutral." If one asks, "Teach me concerning the good," one should distinguish, "There are seven types of good *rūpa*: abstention from killing . . . and abstention from idle words." If one asks, "Teach me abstention from killing," one should distinguish, "It is of three types, arisen from the three roots of good, non-greed (*alobha*), non-anger (*adveṣa*), and non-ignorance (*amoha*)." If one asks, "Teach me the abstention from killing arisen from non-greed," one should distinguish, "It is twofold, *vijñapti* and *avijñapti*. Which do you desire that I teach you?"

3. A response by a question: The same question, put by a false-hearted person, is a question to which one should respond by another question. If such a person asks, "I desire that the Venerable

One teach me the *dharmas*," one should counter-interrogate him, "The *dharmas* are numerous: which do you desire that I teach you?" But one need not establish the distinctions (past, present, and future *dharmas*); one should continue to counter-interrogate him until the questioner remains silent or he himself explains.[84] (*Vibhāṣā, TD* 27, p. 76a15ff).

But if a good-hearted person and a false-hearted person do not question you, but content themselves with expressing a desire, "Teach me the *dharmas*;" and if, on the other hand, one does not answer them, if one does not explain to them, and if one is content to interrogate them, "Which *dharmas* shall I teach you?," how can you say that there is a question and a response?

The author answers: He who says, "Teach me the Path," asks concerning the Path, exactly as if he has said, "Which is the Path?" One the other hand, through this counter-interrogation, one explains to the questioner concerning his questions: is the Path then not explained (*vyākṛta*)?

If this is the case, then is there an answer by means of a question in the second and third type of question?

No, the responses differ, for sometimes there is distinction, and sometimes there is no distinction.[85]

4. A question to be rejected: If one asks "Are the number of persons finite or infinite, etc.?," then this question should be rejected.

***

One may find in the Sūtra itself the definition of these four questions and answers: the venerable Mahāsāṁghikas read a Sūtra (*Dīrgha, TD* 1, p. 51bl, *Madhyama, TD* 1, p. 609a24) which says, "Bhikṣus, there are four responses to questions. What are these four? There are some questions which one should reply categorically . . .; there are some questions which one should reject. What is

the question to which one should respond categorically? When one asks if all the *skandhas* are impermanent. What is the question to which one should respond by distinguishing? When someone asks what retribution in sensation a voluntary action requires. What is the question to which one should repsond by a question? When someone asks if *saṁjñā* is the soul of a person,[84] one should counter-interrogate, "My friend, what do you think of the soul?," and if he answers, "My friend, I think that the soul is coarse," one should respond that the *saṁjñā* is other than the soul (*Dīgha*, i.195). What is the question to be rejected? When someone asks if the world is eternal, non-eternal, eternal and non-eternal, neither eternal nor non-eternal; if the number of persons is finite, infinite, finite and infinite, neither finite and infinite; if the Tathāgata[87] exists after death . . . ; or if the vital principle is other than the body. These questions, Oh Bhikṣus, are to be rejected."

***

Within a certain person, an *anuśaya* or latent defilement attaches itself to a certain object; this person is bound to this object by this *anuśaya.*

We must examine to what object a person is bound by a past, present, or future *anuśaya.*

From this point of view the *anuśayas* or *kleśas* are of two types: specific *kleśas*, namely lust, anger, egotism;[88] and general *kleśas*, namely views, doubt, and ignorance.

> 23. One is bound by lust, anger, and egotism, past and present, to the object from whence they have been produced without their having been abandoned.

When the specific *kleśas* have arisen with respect to a certain object—an object past, present or future, an object abandoned through Seeing, etc.—and is thus found in the past or in the

present, when they have not been abandoned, the person in whom they are produced is bound to this object by these specific *kleśas*. For, being specific, they are not necessarily produced within all persons with respect to all things, but rather within a certain person with respect to a certain thing.

24a-b. One is bound to all objects by the same future *kleśas*, since they are mental states.

One is bound to any and all objects, past, present, and future, [and of the five categories: to be abandoned through Seeing, etc., according to the case], by these same specific future *kleśas*, since they belong to the *manovijñāna*. For the sphere of the *mānas* is tritemporal.

24b. One is bound to the object of their time period by the same future *kleśas*, since they are not mental states.

One is bound to future objects through future lust and anger which differ from the preceeding—that is, non-mental states in a relationship with the five sense consciousnesses. The five consciousnesses, in fact, cognize only objects contemporaneous to them.

Sometimes this rule concerns only future lust and anger of the *utpattidharmin* or "destined to arise" category. It is otherwise when they are not destined to arise.

24c. Not destined to arise, one is bound everywhere by the same.

"Everywhere," this is, to all objects, past, present, and future.

24c-d. One is bound everywhere by the others, whatever they are.

One is bound to all the objects of the three time periods and the five categories, according to the case, by the other, general *kleśas*—which, having for their object the five *upādānaskandhas*, are produced within all and relative to all—in whatever period the said *kleśas* belong.

***

[The Sautrāntikas criticize this theory.[89]] Do the *kleśas*, and past and future objects, really exist?

If one says that they really exist, one admits that conditioned things always exist and are thus eternal; if they do not exist, how is it possible to say that a person is bound to these objects by the *kleśas*, or that he is liberated from them?

The Vaibhāṣikas maintain that past and future *dharmas* really exist; conditioned things nevertheless are not eternal for they are endowed with the characteristics (*lakṣaṇas*, ii.45c-d) of conditioned things. In order to better illustrate their position we present, in summary fashion, their doctrine:

25a. The *dharmas* exist in the three time periods.

Why is this?

25a. Because the Blessed One has said it.[90]

1. The Blessed One taught in his own words the existence of the past and the future, "Monks, if past *rūpa* did not exist, the learned holy Śrāvakas would 'not take into consideration' past *rūpa* . . . If future *rūpa* did not exist, the learned holy Śrāvakas would 'not delight in' future *rūpa*. It is because future *rūpa* exists that the learned holy Śrāvakas . . . "[91]

25b. Because mental consciousness preceeds from two.

2. The Blessed One implicitly teaches the same doctrine when he says, "Consciousness is produced by reason of two. What are these two? The organ of sight and a visible thing . . . the *manas* and the *dharmas*."[92] Now if the past and future *dharmas* do not exist, mental consciousness which has them for its object would not arise by reason of these two.

[These are the proofs taken from Scripture. As for proofs taken from reasoning:]

25c. Because it has an object.

3. A consciousness can arise given an object, but not if an object is not present. If past and future things do not exist, there would be consciousness without an object; thus there is no conciousness without an object.

25d. And because the past bears a result.

4. If the past does not exist, how can good and bad action give forth a result? In fact, at the moment when the result is produced, the retributive cause (ii.54c-d) is past.

Therefore, because of the proofs from Scripture and reasoning quoted above, the Vaibhāṣikas affirm the existence of both the past and the future.

***

The masters who call themselves Sarvāstivādins, "belivers in the existence of all," maintain that the past and the future exist.

25c-d. He who affirms the existence of the *dharmas* of the three time periods is held to be a Sarvāstivādin.

The masters who affirms the existence of all things, past, present and future, are Sarvāstivādins. Those who affirm the existence of the present and a part of the past, namely the existence of action which has not given forth its result; and the non-existence of the future and a part of the past, namely the non-existence of action which has given forth its result, are regarded as Vibhajyavādins; [they do not belong to the Sarvāstivādin School.][93]

***

How many systems are there in this School? [How many ways are there of understanding the doctrine of the existence of all (*sarvāstivāda*)? which is the best?]

25d. There are four types of Sarvāstivādins accordingly as they teach a difference in existence (*bhāva*), a difference in characteristic, a difference in condition, and mutual difference.[94]

1. The Bhadanta Dharmatrāta defends *bhāvānyathātva*, that is, he affirms that the three time periods, past, present, and future, are differenciated by their non-identity of existence (*bhāva*).

When a *dharma* goes from one time period to another its nature is not modified, but its existence is. A gold vase which one breaks is an example which shows the difference of figure: its figure (*saṁsthāna*, i.10a) is modified, but not its color. An example which shows difference in qualities: milk becomes whey; its taste, force, and digestibility change, but not its color. In the same way, when a future *dharma* passes from the future into the present, its

future existence is abandoned, and its present existence is acquired, but its nature remains the same. When it passes from the present into the past, its present existence is abandoned, and its past existence is acquired, but its nature remains the same.

2. The Bhadanta Ghoṣaka defends *lakṣaṇānyathātva*, that is, the time periods differ through the difference in their characteristics.

A *dharma* goes through the time periods. When it is past, it is endowed with past characteristics (*lakṣaṇa*),but it is not deprived of its present and future characteristics; when it is future, it is endowed with its future characteristics, but it is not deprived of its present and past characteristics; and when it is present, it is endowed with its present characteristics, but it is not deprived of its past and future characteristics.[95] Example: a man attached to one woman is not detached with respect to other women.

3. The Bhadanta Vasumitra defends *avasthānyathātva*, that is, the time periods differ through the difference of condition (*avasthā*). A *dharma*, going through the time periods, having taken up a certain condition, becomes different through the difference of its condition, not through a difference in its substance. Example: a token placed on the square of ones, is called one; placed on the square of tens, ten; and placed on the square of hundreds, one hundred.

4. The Bhadanta Buddhadeva defends *anyonyathātva*, that is, the time periods are established through their mutual relationships.

A *dharma*, going throughout the time periods, takes different names through different relationships, that is, it is called past, future, or present, through a relationship with what preceeds and with what follows. For example, the same woman is both a daughter and a mother.[96]

***

It is in this manner that these four masters maintain the existence of all.[98]

The first, professing "transformation" (*pariṇāma*) may be refuted along with the Sāṁkhyas.[98]

In the thesis of the second master, the time periods, past, present, and future, are confounded, since the three characteristics are found everywhere. The example moreover is lacking any similarity to the problem, for, within the man in question, there is active lust with respect to one woman, but there is only the "possession of lust" (ii.36) with respect to other women.

In the thesis of the fourth master, the three time periods exist at the same time: a past *dharma*, for example, is past in relation to that whch preceeds it, future in relation to that which follows, and present in relation to what preceeds and what follows.

26a. The third is the best.

Consequently the best system is that of Vasumitra,

26b. The three time periods are proven by reason of their activity,

According to which the time periods and the conditions are established through the operation of the activity of a *dharma*: when a *dharma* does not accomplish its operation, it is future; when it is accomplishing it, it is present; and when its operation has come to an end, it is past.

***

[The Sautrāntikas criticize:] If the past and the future exist as things, they are present: why are they thus qualified as past and future?

It is action not yet completed, in the act of being completed, or already completed, which determine the time period of a *dharma*.[99]

Good enough. But what action would you assign to a *tatsabhāga* eye? The action of an eye is to see, and a *tatsabhāga* eye does not now see (i.42). Would you say that its action is to project and to give forth a result (*phaladānaparigraha*, ii.59)? But then if giving forth a result is an "action," then *sabhāgahetu* causes, etc. (ii.59c) give forth their result when they are past, and so one arrives at the conclusion that they accomplish their action in the past and so would be as a consequence in the present. Or if an action, in order to be complete, calls for a projection and a giving forth of a result, these past causes would be at least semi-present. Thus the time periods are confounded.

27a. What is opposed [to the activity of a *dharma*?]

But, if it always exists, why doesn't a *dharma* always exercise its activity? What obstacle causes it to sometimes produce and sometimes not to produce its action? One cannot say that its inaction results from the non-presence of certain causes, since these causes also always exist.

27a. How can activity be past, etc.?

And how can activity itself be past, etc.? Would you imagine a second activity of activity? That would be absurd. But if the activity, in and of itself (*svarūpasattāpekṣaya*), is past, etc., why not admit that the same holds for the *dharma*? And who says that the time periods depend on past activity, etc.? Would you say that activity is neither past, present, nor future, but that, nevertheless, it exists? Then, being unconditioned (*asamskṛta*), it is eternal (*nitya*), and how can you then say that a *dharma* is future when it does not exercise its activity, or past when it not longer exercises it?

These objections would hold, [answer the Sarvāstivādins,] if activity were other than the *dharma* itself.[100]

27b. But it is not other than the *dharma*.

Thus this error does not exist. Therefore

27b. The time periods are no longer justified.

If activity is the same as the *dharma*, and if the *dharma* always exist, its activity would also always exist. Why and how does one say that sometimes it is past, sometimes future? The distinction of the time periods is not justified.

[The Sarvāstivādins answer:]How is it not justified? In fact a conditioned *dharma* which has not arisen is called future; that which, having arisen, is not destroyed, is called present; and that which is destroyed is called past.

[The Sautrāntikas answer:] If, in the past and future, a *dharma* exists with the same nature (*tenaivātmanā*) as when it is present,

27b-c. Existing in the same manner, how can it be non-arisen or destroyed?

If the unique self-nature of a *dharma* continues to exist, how can this *dharma* be non-arisen or destroyed? What is it that it is lacking now, through the absence of which it is qualified as non-arisen? What is it that it is lacking later, through the absence of which it is qualified as destroyed? Consequently, if one does not admit that the *dharma* exists after having been non-existent and no longer exists after having existed, the three time periods cannot be established or proved to exist.[101]

***

[It is useful to examine the reasoning of the Sarvāstivādins.]

1. The argument that, possessing the characteristics of conditioned things (arising, etc., ii.452), conditioned things are not eternal even though they exist both in the past and in the future, is pure verbiage, for, if it always exists, a *dharma* is not susceptible either of arising or of perishing. "A *dharma* is eternal, and it is not eternal:" to speak in this manner is to contradict oneself through one's own words.

This is what the stanza explains when it says, "Self nature always exists, but this does not mean that being is eternal, nor that being is different from its self nature: this is clearly stated by the Lord."[102]

2. With regard to the argument that the Blessed One taught the existence of the past and the future since he said "Past action exists, and future results exist",[103] we would also say that the past exists, and that the future exists. Past is that which was existent; future is that which, given its cause, will exist: it is in this sense that we say that the past and the future exists. But they do not exist as substantial entities (*dravyatas*) as does the present.

[The Sarvāstivādins protest:] Who says that they exist like the present?

If they don't exist like the present, how do they exist?

The Sarvāstivādins answer: They exist with the nature of the past and the future.

But, if they now exist, how can one attribute the nature of past and future to them? In fact, the Blessed One, in a text quoted by the Sarvāstivādins, had the intention of condemning the view that negates cause and effect (iv.79, v.7). He said "the past exists" in the sense of "the past was;" he said "the future exists" in the sense of "the future will be." The word "is" (*asti*) is a *nipāta*,[104] in the same sense as the expressions, "There is (*asti*) previous non-existence of the lamp," "there is later non-existence of the lamp," and again, "This lamp *is* extinguished, but it was not extinguished by

me." It is in this same way that the text says "the past exists, and the future exists." To understand otherwise, being in the past, the past would not now be the past.

[The Sarvāstivādins answer:] We see that the Blessed One, addressing the Lāguḍaśikhīyaka[105] ascetics, expressed himself in this way, "Past action, which has been destroyed, which has perished, and which has ceased, does exist." According to the proposed explanation, the sense would be, "This action was." Now can we suppose that the ascetics would not admit that past action has already passed away?

[The Sautrāntikas reply:]When the Blessed One says that past action exists, he had in view its power of giving forth a result, a power which was placed in the series of the agent through action which has now passed away. To understand otherwise, that is, if past action actually exists now in and of itself, how can it be considered as past?

Of the rest, Scripture contains a formal declaration. The Blessed One said in the *Paramārthaśūnyatāsūtra*, "The eye, Oh Bhikṣus, arising, does not come from any place; perishing, it does not remain in any place. In this way, Oh Bhikṣus, the eye exists after having been non-existent and, after having existed, disappears."[106] If a future eye existed, the Blessed One would not have said that the eye exists only after having been non-existent.

[The Sarvāstivādins would perhaps say:] The expression, "It exists after having been non-existent" signifies "after having been non-existent in the present" (*vartamāne'dhvany abhūtvā*), that is, "after having been non-existent as present" (*vartamānabhāvena abhūtvā*).

This is inadmissible, for the time periods do not differ from the eye.

Does this mean that one should understand this as, "After having been non-existent in its own nature (*svalakṣaṇatas*)?" But this is to explicitely acknowledge that a future eye does not now

exist.

3. As for the argument that "the past and the future exist, since the consciousness arises by reason of two things," should one understand that since the mental consciousness arises by reason of a mental organ and past, present, or future *dharmas*, these *dharmas* are a necessary condition for the mental consciousness to arise to the same extent as is the mental organ, that is, in the quality of "generating condition" (*janakapratyaya*)? Or are they solely "conditions in a quality of object" (*ālambanamātra*, ii.62c)? Evidently future *dharmas*, which will be produced after thousands of years or which will never be produced, are not the generating causes of a present mental consciousness. Evidently Nirvāṇa, which is contradictory to all arising, cannot be a generating cause. It is enough that the *dharmas* are a condition for the arising of a consciousness in their qualtiy of being an object: let us admit that it is thus for future and past *dharmas*.

[The Sarvāstivādins ask:] If the past and future *dharmas* do not exist, how can they be the objects of consciousness?

They exist in the manner in which they are taken as objects.

And in what manner are they taken as objects?

[They are taken as objects with the mark of the past and the future,[107] as having existed or as coming into existence.] In fact, a person who remembers a past visible object of a past sensation, does not see "this is;" but he remembers "this was;" the man who foresees the future does not see the future as existing, but he foresees it as coming into existence (*bhaviṣyat*).

Another point. Memory (which is a certain mental consciousness) grasps a visible thing that has been seen, a sensation that has been felt, that is, a visible object and a sensation in a present state of being. If a *dharma* which one remembers is, in fact, the one grasped by the memory, it is presently manifested; if it is not one that one grasps through the memory, then the memory consciousness certainly has a non-existent object.

Would one say that past and future visible objects exist without being present, because past or future visible objects are nothing other than atoms (*paramāṇu*) in a state of dispersion (*viprakīrṇa*)? But we would say: (1) when the consciousness takes as its object, through memory or prevision, a past or future visible object, it does not take it as an object in a state of dispersion, but on the contrary, as an assembled collection (*saṁcita*) of atoms; (2) if a past or future visible object is the visible object of the present with this small difference that the atoms are dispersed, then the atoms are thus eternal; there is never either production (*utpāda*) nor destruction of them; there is only association and dispersion of the atoms. To maintain such a thesis is to adopt the doctrine of the Ājīvikas and to reject the Sūtras of the Sugata: "The eye, Oh Bhikṣus, arising, does not come from any place . . . ;" (3) the argument does not hold for sensation and other "non-solid" (*amūrta*) *dharmas*: not being combinations of atoms (*aparamāṇu-saṁcita*), we do not see how they can be, in the past or in the future, atoms in a state of dispersion. In fact, moreover, one remembers the sensation as it was experienced when it was present; one foresees it as it will be experienced when it will be present. If, past and future, it is such that one grasps it through memory or prevision, it would be eternal. Thus the mental consciousness termed "memory" has a non-existent object, namely a sensation that does not now presently exist.

***

[The Vaibhāṣikas say:] If that which does not absolutely exist can be the object of consciousness, then a thirteenth *āyatana* (i.14) could be the object of consciousness.

[The author answers:] Then what is, according to you, the object of a consciousness which says, "There is no thirteenth *āyatana*?"

It is its name, "thirteenth *āyatana*."

Then this object is only a name; the thing designated, the object, does not exist. Furthermore, what will be the presently existing object upon which the consciousness of the previous non-existence of sound bears?

[The Vaibhāṣikas answer:] The object of this consciousness is the sound itself [and not its non-existence.]

Then, anyone who is in quest of the non-existence of sound should make a noise!

[The Vaibhāṣikas answer:] No, for the sound of which there is previous non-existence, exists in a future state, and it is this sound in its future state which is the object of the previously non-existent consciousness.

But if future sound, of which there is previous non-existence, exists in fact, how can there be the idea that it does not now exist?

[The Vaibhāṣikas answer:] It does not presently exist (*vartamāno nāsti*); from whence there is the idea, "it does not now exist."

You do not have the right to speak in this manner, for it is the same *dharma* which is past, present, and future. Or, if there is a difference between future and present sound, and the idea "it does not now exist" bears on this difference, then you recognize that the distinctive characteristic of the present exists after not having existed. We will therefore have to prove that existence (*bhava*) and non-existence (*abhāva*) can be an object of consciousness.

***

[The Vaibhāṣikas say:] If a non-existent thing can be an object of consciousness, how could the Bodhisattva in his last existence say, "It is impossible that I know, that I see that which does not exist in this world?"

The meaning of this text is clear: "I am not like other prideful (*ābhimānika*, v.10a) ascetics who attribute to themselves a

non-existent 'illumination':[108] as for me, I only see as existing that which is." Moreover, to admit your thesis, the object of any idea (*buddhi*) would be real: if all that one thinks is real, there is no longer any place for doubt or examination (*vimarśa*); there would be no difference between the Bodhisattva and others.

Let us add moreover that ideas certainly have existent and non-existent things for their object, for the Blessed One explicitly said, "From the moment when I said to him, 'Come, Oh Bhikṣus!' (iv.26c), my Śrāvaka is instructed from evening until morning: he will know that which is as is (*sacca satto jñāsyati*) and that which is not as not, that which is not the highest (*sa-uttara*) as not the highest, and that which is the highest (*anuttara=Nirvāṇa*) as the highest." (iv.127d)[109]

Consequently the reason that the Sarvāstivādins gave in favor of the existence of the past and the future, that is, "because the object of the consciousness is existent" does not hold.

4. The Sarvāstivādins also deduce an argument from the result of action. But the Sautrāntikas do not admit that a result arises directly from a past action. A result arises from a special state of the series (*cittasaṁtānaviśeṣāt*), a state which proceeds from the action, as one shall see at the end of this work wherein we refute the doctrine of the Vātsīputrīyas (*ātmavādapratiṣedha*, see iv.85a).

But the masters who affirm the real existence (*dravyatas*) of the past and the future should also admit the eternity of the result: what efficacy (*sāmarthya*) can they attribute to the action? An efficacy with regard to production (*utpāda*)? An efficacy with regard to the action of making something present (*vartamānīkaraṇa*)?

a. This is to admit that arising exists after having been non-existent (*abhūtvā bhavati*). If you say that arising itself pre-exists, how can you attribute the efficacy of a thing to that same thing? You cannot but join the School of the Vārṣagaṇyas, "That which is, solely is; that which is not, solely is not; that which is not, does not arise; and that which is, is not destroyed."[110]

b. What should we understand by "the action of making something present?"

Will this be the fact of drawing something to another place? We see three difficulties in this: (1) the result will thus be eternal; (2) how could the result, when it is non-material (*arūūpin*), be achieved?; and (3) movement would exist after having been non-existent.

Would this be the fact of modifying the unique or self nature of a pre-existent result (*svabhāvaviśeṣaṇa*)? But is there not, in this thesis, the appearance of a modification previously non-existent?

***

Consequently, the *sarvāstivāda*, "the doctrine of the existence of all," of the Sarvāstivādins who affirm the real existence of the past and the future, is not good within Buddhism. It is not in this sense that one should understand *sarvāstivāda*. Good *sarvāstivāda* consists in affirming the existence of "all" by understanding the word "all" as Scripture understands it. How do the Sūtras affirm that all exists? "When one says, 'all exists,' Oh Brahmins, this refers to the twelve *āyatanas*: these are equivalent terms."[111]

Or rather, the "all" that exists is the three time periods. And it has been said how they exist: "That which has previously been, is the past . . . " (see above, p. 813).

But if the past and future do not exist, how can one be bound (*saṁyukta*) by a past or future *kleśa* to a thing (*vastu*) which is past or future?

One is bound by a past *kleśa* by reason of the existence, in the series, of an *anuśaya* which has arisen from a past *kleśa*; one is bound by a future *kleśa* by reason of the existence of an *anuśaya* which is the cause of the future *anuśaya* of a *kleśa* which has had or will have this thing for its object.

The Vaibhāṣikas say: "The past and the future truly exist. As

regards that which cannot be explained, one should know that

27d. The nature of things is indeed profound;

certainly, it cannot be proven through reasoning."[112]

[Thus one need not deny the past and the future].[113]

***

One can say that that which arises perishes: for example a visible. One can say that that which arises differes from that which perishes: in fact, that which arises is the future; that which perishes is the present. Time also arises, for that which is arising is embraced within time, it has time for its nature;[114] and a *dharma* arises from time, by reason of the multiplicity of the moments of future time.[115]

We have thus finished with the problem presented to us by the theory of the *anuśayas*.

***

When a person abandons an object[116] through the disappearance of the possession that he had of this object, is there for him "disconnection" from this object through the cutting off of the possession of the defilements which bears on this object? And inversely, when there is disconnection, is there abandoning?

When there is disconnection from an object, there is always an abandoning of this object; but one can have abandoning without disconnection.

28. When that which is to be abandoned through the Seeing of Suffering is abandoned, the ascetic remains in connection

> with it from the fact of the other universal defilements; when the first category is abandoned, he remains in connection with it from the fact of the other defilements which have it as their object.[117]

Let us suppose a person enters on to the path of the Seeing of Truths; the Seeing of Suffering has arisen in him, but not yet the Seeing of Arising. He has abandoned the things (*vastu*)[118] which are abandoned through the Seeing of Suffering, but he is not yet disjoined from these things by this: for he continues to be bound to these first things[119] through the universal defilements (v.12) whose abandoning depends on the Seeing of Arising and which are relative to these first things.

In the Path of Meditation wherein one sucessively expells nine categories (strong-strong, etc.) of defilements, when the first category is abandoned and not the others, these other categories of defilements, which bear upon the first category, continue to bind. (vi.33)

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How many *anuśayas* attach themselves (*anuśerate*) to each object?

We would never finish were we to examine this problem in detail. The Vaibhāṣikas (in *Vibhāṣā, TD* 27, p. 449a16) give a summary exposition of this.

In general one can say that there are sixteen types of *dharmas*, objects to which the *anuśayas* attach themselves: for each sphere there are five categories (categories to be abandoned through the Seeing of Suffering, etc.); plus the pure *dharmas*. The consciousnesses are of the same sixteen types.

When we know which *dharmas* are the objects of which consciousness, we are then able to calculate how many *anuśayas*

attach themselves to these *dharmas*.

29. Abandoned through the Seeing of Suffering and Arising, abandoned through Meditation, the *dharmas* in Kāmadhātu are the sphere of three consciousnesses of this sphere, of one consciousness of Rūpadhātu and the pure consciousness.[120]

In all, these *dharmas* are the object of five consciousnesses. The three consciousnesses of Kāmadhātu are abandoned through the Seeing of Suffering, through the Seeing of Arising, and through Meditation (*abhyāsa* = *bhāvanā*). One consciousness of Rūpadhātu is abandoned through Meditation.

30a-b. The same three categories of *dharmas* in Rūpadhātu are the object of three consciousnesses of Rūpadhātu, three of Kāmadhātu, one of Ārūpyadhātu and the pure consciousness.[121]

The three consciousnesses of Kāmadhātu and Rūpadhātu are the same as above: they are abandoned through the Seeing of Suffering and its Arsing, and through Meditation. Consciousness in Ārūpyadhātu is abandoned through Meditation. In all, these *dharmas* are the objects of eight consciousnesses.

30c-d. The same categories of *dharmas* in Ārūpyadhātu are the objects of three consciousnesses of the three spheres and pure conscousness.

The same three consciousnesses. In all, these *dharmas* are the object of ten consciousnesses.

31a-b. The *dharmas* abandoned through the Seeing of

> Extinction and the Path are all the objects of the same consciousnesses with the addition of the consciousness of their own category.

(a)The *dharmas* of Kāmadhātu abandoned through the Seeing of Extinction are objects of the five consciousnesses as above, plus the consciousness abandoned through the Seeing of Extinction: in all six consciousnesses.

(b)The *dharmas* of Kāmadhātu abandoned through the Seeing of the Path are objects of the five consciousnesses as above, plus the consciousness abandoned through Seeing the Path: in all six consciousnesses.

(c)The *dharmas* of Rūpadhātu and Ārūpyadhātu are abandoned through the Seeing of Extinction and the Path: they are the objects, respectively, of nine and eleven consciousnesses.

> 31c-d. The pure *dharmas* are the object of the last three consciousnesses of the three spheres and of pure consciousness.

They are the objects of ten consciousnesses, the consciousnesses of the three spheres abandoned through the Seeing of Extinction and the Path, through Meditation, and the pure consciousness.

Here are two summarizing *ślokas*: "The *dharmas* of the three spheres abandoned through the Seeing of Suffering and the Arising of Suffering and through Meditation, are, in the order of the spheres, the domain of five, of eight, of ten consciousnesses." "To the abandoning through Seeing the Extinction of Suffering and the Path, add the mind of their class. The pure *dharmas* are the object of ten consciousnesses."

Such are the sixteen types of *dharmas*, objects of sixteen types of consciousness. We shall now examine what *anuśaya* attaches

itself to what *dharma.*

A complete analysis would take us too far afield; we will content ourselves with studying a typical case.

1. Let us choose, among the objects of attachment, agreeable sensation, and let us see how many *anuśayas* attach themselves to it.

Agreeable sensation is of seven types: (1) belonging to Kāmadhātu, to be abandoned through Meditation; (2-6) belonging to Rūpadhātu, of five categories; and (7) pure.

When it is pure, the *anuśayas* do not attach themselves to it, as we have shown.

When they belong to Kāmadhātu, the *anuśayas* abandoned through Meditation and all the universal *anuśayas* attach themselves to it.

When they belong to Rūpadhātu, all the universal *anuśayas* attach themselves to it.

2. How many *anuśayas* attach themselves to the consciousness which has agreeable sensation for its object?

The consciousness which has agreeable sensation for its object is of twelve types: (1-4) belong to Kāmadhātu, for categories of consciousness (excepting the consciousness abandoned through the Seeing of the Extinction of Suffering); (5-9) belong to Rūpadhātu, five categories; (10-11) belong to Ārūpyadhātu, the consciousness abandoned through Seeing the Path and the one abandoned through Meditation; and (12) the pure consciousness.

Attaching themselves to it are, according to their types: 1. four categories of Meditation; *anuśaya* of the sphere of Kāmadhātu; 2. the *anuśayas* of the sphere of Rūpadhātu which have conditioned things for their object; 3. two categories of *anuśayas* of the sphere of Ārūpyadhātu; and 4. the universal *anuśayas* (*Vibhāṣā, TD* 27, p. 452c20).

3. How many *anuśayas* attach themselves to the consciousness

which has for its object the consciousness having an agreeable sensation for its object?

The consciousness which has an agreeable sensation for its object, and which is of twelve types, is itself the object of a consciousness which can be of fourteen types, namely the twelve aforementioned types with the addition (13-14) of the consciousnesses of the sphere of Ārūpyadhātu abandoned through the Seeing of Suffering and the Seeing of the Arising of Suffering.

Attaching themselves to this consciousness are, according to their types, the *anuśayas* described above in the first two spheres, plus four categories in Ārūpyadhātu (by excluding the *anuśaya* abandoned through the Seeing of the Extinction of Suffering).

The other *dharmas* (the twenty-two *indriyas*, i.48c-d, etc.) will be examined on the basis of this example.[122]

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The mind is termed *sānuśaya*, "having *anuśaya*," from the fact of the *anuśayas*. Should we think that, necessarily, the *anuśayas* nourish themselves, and lodge in (*anuśerate*)[123] the *sānuśaya* mind?

Those which lodge in it are the non-abandoned *anuśayas*, whose object is not abandoned (v.61c-d), and which are associated with the mind in question.

Those which do not lodge in it are the abandoned *anuśayas* which are associated with the mind in question.

> 32a-b. The defiled mind is *sānuśaya* in two ways; the non-defiled mind solely from the fact of the *anuśayas* which lodge therein.[124]

The defiled mind is *sānuśaya* from the fact of the *anuśayas*

which lodge therein: the *anuśayas* with which it is associated, whose object is not abandoned, which takes an object; and (2) from the fact of the *anuśayas* which are not therein: the abandoned *anuśayas* and that to which it is associated: for this mind continues to have them as companions.

The non-defiled mind is *sānuśaya* from the fact of the *anuśayas* which lodge therein: the non-abandoned *anuśayas* which are associated with the mind.

***

In what order are the ten *anuśayas* produced (*Vibhāṣā, TD* 27, p. 245b28 and following)?

Any one can arise after any one: there is thus no rule which applies to all of them. Nevertheless, for the order of their production:

32c. From *moha*, there is doubt.

At first, bound by ignorance (*moha=avidyā*), a person is in confusion with respect to the Truths: he does not take pleasure in the Truth of Suffering; he does not admit it.

From this state of confusion, there arises doubt; he undertands the two thesis; he doubts whether suffering is true, or if non-suffering is true.

32d. From whence false views;

From doubt there arises false views: by reason of false teaching and false reflection, he comes to the judgement "This is not suffering."

32e. From whence a belief in a self;

From false view there arises the view of personality; for, not recognizing the *skandhas* as suffering, he considers these *skandhas* as constituting a "self."

33a. From whence a belief in the extremes;

From whence there is the view of the two extremes, for a person, believing in a self, becomes attached to the idea of the eternity or the annihilation of the self.

33b. From whence the esteeming of morality and ascetic practices;

From this there is an esteeming of morality and practices considered to be a means of purification.

33c. From whence the esteeming of bad views;

From this, there is an esteeming of that which is inferior, the esteeming of what he considers as a means of purification.

33d. From whence lust and pride relative to one's own views;

From this there is attachment to one's own views, and pride and pleasure in these views.

33e. And hatred with respect to another:

From this there is dislike: for, quite full of his own views, he detests the views of others which are contrary to his own.

According to other masters, there is hatred for one's own opinions when one changes them; for lust and the other *anuśayas* which are abandoned through the Seeing of the Truths are those which have for their object the person himself and his own views.

33f. Such is the order.

This is the order of the arising of the ten *kleśas*.

***

How many causes give rise to the *kleśas*?

34. *Kleśas* [with complete causes] arise from the non-abandoning of the *anuśaya*, from the presence of their object, and from erroneous judgment.[125]

For example, lust arises (1) when the *anuśaya* of lust is non-abandoned—not-completely-known (*aparijñāta*)—its opposition not having arisen (v.64); (2) when the *dharmas* which provoke the manifestation of lust, namely visible things, etc., are found in the field of experience (*ābhāsagata=viṣayarūpatā-āpanna*); and (3) when there is erroneous judgment.

The *anuśaya* is cause; the *dharmas* are its object; and incorrect judgment is its immediate preparation: three distinct forces.

The same holds for the other *kleśas*

34a. With complete causes.

This is the case for the *kleśas* which proceed from all causes. For, according to the School, a *kleśa* can arise through the mere force of its object; as in the case of the Arhat who is subject to

falling away (vi.58b).

In a Sūtra, the Blessed One said that the ninety-eight *anuśayas*, with the ten wrappings of attachment (the *paryavasthānas*), are made up of three cankerous influences (*āsravas*), the cankerous influence of objects of pleasure (*kāmāsrava*), the cankerous influence of existence (*bhavāsrava*), and the cankerous influence of ignorance (*avidyāsrava*); four floods (*oghas*), the flood of the objects of pleasure (*kāmaugha*), the flood of existence (*bhavaugha*), the flood of views (*dṛṣṭyogha*), and the flood of ignorance (*avidhaugha*); four yokes (*yogas*), the yoke of the objects of pleasure (*kāmayoga*), the yoke of existence (*bhavayoga*), the yoke of views (*dṛṣṭiyoga*), and the yoke of ignorance (*avidyāyoga*); and four clingings (*upādānas*), clinging to the objects of pleasure (*kāmopādāna*), the clinging to views (*dṛṣṭyupādāna*), the clinging to morality and ascetic practices (*śīlavratopādāna*), and the clinging to a belief in a self (*ātmavādopādāna*).

***

What is the definition of the cankerous influences (*āsravas*)?

> 35a. In Kāmadhātu, the defilements, with the exception of ignorance, but with the wrappings of attachment, constitute *āsravas*;

The *kleśas* of Kāmadhātu, with the exception of the five ignorances, plus the ten wrappings (*paryavasthānas*, v.47) make up forty-one things: this is the cankerous influence of the objects of pleasure.

> 35b. In Rūpadhātu and Ārūpyadhātu, only the *anuśayas* themselves constitute the cankerous influence of existence.[126]

But there are, in the two higher spheres, two wrappings, namely torpor and dissipation (ii.26a-c, v.47). The *Prakaraṇa*[127] says, "What is the cankerous influence of existence? With the exception of ignorance, it is the other connections (*saṁyojanas*), bonds (*bandhanas*), *anuśayas*, *upakleśas* and wrappings (*paryavasthānas*) of Rūpadhātu and Ārūpyadhātu."

The Vaibhāṣikas of Kāśmīr say that the wrappings of attachment are not mentioned as forming part of the cankerous influence of existence because, in the two higher spheres, they are not independent.[128]

***

Why are the *anuśayas* of the two higher spheres placed together in order to make one single cankerous influence of existence?

> 36a-b. They are morally neutral, proceed inwards, and belong to the stage of absorption: this is why they are put together.

They both present the threefold common characteristics of being morally neutral, of being turned inward (that is, of not depending on objects), and of belonging to the spheres of absorption: they are thus united into a single cankerous influence.

And again they are called the cankerous influence of existence for the same reason that one distinguishes the cankerous influence of existence (v.2).

From the above, it results that the *avidyās*, "the ignorances," of the three spheres,—in all fifteen things,—(v.4) constitute the cankerous influence of ignorance.

Why do the ignorances constitute a separate cankerous influence?

36c d. Ignorance is the root: it is thus said to constitute a separate cankerous influence.[129]

In the manner in which the cankerous influences are explained,

37a-b. So too for the floods and the yokes. But views constitute a separate flood and a separate yoke by reason of their acuteness.

The "floods" and the "yokes" are explained in the same manner. The cankerous influence of the objects of sensual pleasure (*kāma-ogha*) without views, is both the flood of the objects of sensual pleasure and the yoke of the objects of sensual pleasure; so too the cankerous influence of existence, without views, is both the flood of existence and the yoke of existence.

According to the School,[130] it is by reason of their characteristic of sharpness that views constitute a separate flood and a separate yoke.

[Why are they not a separate cankerous influence?]

37c-d. They are not a separate cankerous influence, because, without companions, they are not favorable to installation.

[We shall explain below, v.40, the etymology of the word *āsrava* or cankerous influence.]The *āsravas* are so called because they seat themselves (*āsayantīty āsravāṇāṁ nirvacanam*). Isolated (*asahāya*) views are not favorable to installation (*āsana*), being acute. Thus one does not make a separate place among the *āsravas* or cankerous influences for them; they figure in the category of the cankerous influences, but are not mixed with the other *anuśayas*.

Therefore we have:

a. The flood of the objects of sensual pleasure is made up of five

lusts, five hatreds, five egotisms, four doubts, and ten wrappings: in all twenty-nine things.

b. The flood of existence is made up of ten lusts, ten egotisms, eight doubts: in all twenty-eight things.

c. The flood of views is made up of the twelve views of the three Dhātus: in all thirty-six things.

d. The flood of ignorance is made up of the five ignorances of the three Dhātus: in all fifteen things.

The same for the yokes.

> 38a-c. So too the *upādānas* (the clingings), by placing ignorance [with the first two] and by dividing the *dṛṣṭis* into two.

We have five clingings:

a. Clinging to the objects of sensual pleasure (*kāmayoga*) is made up of the yoke of the objects of sensual pleasure plus the ignorances of Kāmadhātu, that is, five lusts, five hatreds, five egotisms, five ignorances, four doubts, and ten wrappings: in all thirty-four things.

b. Clinging to the belief in a soul (*ātmavadopādāna*)[131] is made up of the yoke of existence plus the ignorances of the two higher spheres, that is, ten lusts, ten egotisms, ten ignorances, and eight doubts: in all thirty-eight things.

c. The clinging to views is made up of the yoke of views without the esteeming of morality and ascetic practices: in all thirty things.

d. Clinging to morality and ascetic practices is made up of the six remaining things.

Why distinguish "the presumption of morality and of ascetic practices" from the other views and make it a separate clinging?

Because it is in opposition to the Path and deludes the two classes of devotees: holding as path that which is not Path, the laity are deluded with expectations of obtaining heaven through abstinence, etc.,[132] and clerics are deluded with expectations of obtaining purity through the renouncing of agreeable things.[133] (*Vibhāṣā, TD* 27, p. 284a4).[134]

But why doesn't ignorance constitute a separate clinging?

> 38c-d. Ignorance is not the grasper; like clinging, it is mixed with the other *anuśayas*.[135]

Ignorance has non-intellection for its characteristic; it is not at all sharp; thus it does not grasp; therefore, say the School, it is only mixed with the other defilements as is clinging.

But, we would say,[136] the Blessed One said in the Sūtra, "What is the yoke of the object of sensual pleasure (*kāmayoga*)? With regard to the objects of pleasure (*kāmas*), within the person who does not know the origin of the object of pleasure, it is *kāmarāga, kāmaprema, kāmecchā, kāmamūrchā, kāmagṛddha, kāmaparigarddha, kāmanandī, kāmaniyanti*, and *kāmādhyavasāna* which overpowers the mind: these are the yokes of the objects of sensual pleasure."[137] The Blessed One defines the other yokes in the same way. In another Sutra, he says that *chandarāga* is a clinging.[138] Thus *chandarāga* with respect to the objects of pleasure, views, etc., is what is called clinging to the objects of pleasure (*kamopādāna*), etc.[139]

***

What is the meaning of the words *anuśaya* (latent defilement), *āsrava* (cankerous influence), *ogha* (flood), *yoga* (yoke) and *upādāna* (clinging)?

39. They are atomic; they adhere; they nourish themselves in two ways; they continually bind: this is why they are termed *anuśayas*.[140]

They are atomic, for their mode of existences is subtle, being difficult to know. They adhere through the adhesion of their *prāptis*; they nourish themselves (*anuśerate*) in two ways, both from the object and from the *dharmas* with which they are associated; and they continually bind, for, unless one makes an effort, and even when one creates an obstacle to them, they will appear and reappear.[141]

40. They fix and they flow, they carry away, they attach, they seize: such is the etymology of the words *āsravas*, etc.

The *anuśayas* fix, "seat" (*āsayanti*) beings in transmigration; they flow (*āsravanti*) from the highest heaven (Bhavāgra = Naivasaṁjñānāsaṁjñāyatana, iii.3, 81) to Avīci (iii.58); they flow out (*kṣar*) by the six organs which are as wounds. They are thus called cankerous influences, or *āsravas*.[142]

The *anuśayas* carry away (*haranti*);[143] they are thus called *oghas* or floods.

The *anuśayas* cause beings to be attached (*śleṣayanti*);[144] they are thus called *yogas* or yokes.

The *anuśayas* seize (*upagṛhṇanti*); they are thus called *upādānas* or clingings.[145]

The best explanation is the following.[146]

1. By means of the *anuśayas*, the mental series flows into the objects; the *anuśayas* are thus *āsravas* or cankerous influences. In conformity with the comparison of the Sūtra "In the same way that one makes great efforts in order to steer a boat against the current but when these efforts begin to weaken, the boat is carried

(*haryate*) with the stream; [so too, it is with great pains that the mental series is freed from its objects through the good *dharmas*]."[147]

2. When they are very violent, the *anuśayas* are called *oghas*; in fact they carry away, as in a flood, those who are bound to them, and who necessarily yield to their impulses.

3. When they do not enter into activity with an extreme violence, the *anuśayas* are called *yogas*, because they yoke one to the very many sufferings of transmigration; or rather because they adhere with obstinance.

4. The *anuśayas* are called *upādānas*, because, through their action, one clings to things of the senses, etc. (*kāmādhyupādāna*).[148]

***

These same *anuśayas* or latent defilements which make up four categories—cankerous influences, floods, yokes, and clingings,—also make up five categories: *saṁyojanas* or connections (v.41-45), *bandhanas* or bonds (v.45d), *anuśayas*, *upakleśas* (v.46), and *paryavasthānas* or wrappings (v.47-49b).[149]

> 41a-b. There are said to be five types by reason of their division into connections, etc.[150]

The nine *saṁyojanas*[151] or connections are: 1) affection, 2) aversion, 3) pride, 4) ignorance, 5) view, 6) unjustified estimation, 7) doubt, 8) envy, and 9) avarice.

*Anunaya-saṁyojana* or the attachment of affection is lust of the three Dhātus. One should understand the other connections in the same way, each according to its type: the second, the eighth, and ninth belong exclusively to Kāmadhātu.

*Dṛṣṭi-saṃyojana* or the attachment to views is made up of the first three views (a belief in a self, a belief in the extremes, and false views); *parāmarśa-saṃyojana*, the attachment to esteeming, is made up of the last two (namely, the esteeming of views and the esteeming of morality and ascetic practices). The question is thus posed: Does it happen that a person is attached through the connection of affection, and not through the connection of views, to the *dharmas* associated with views (that is, to the sensations, etc., associated with existence), while *dṛṣṭyanuśaya*, the latent defilement of views, is not active with respect to these *dharmas*?

Yes. Let us consider a person who has produced the knowledge of the Arising of Suffering but not the knowledge of the Extinction of Suffering. Within him arises a connection of affection with respect to the *dharmas* associated with the views of esteeming views and esteeming of morality and ascetic practices, *dharmas* which are abandoned through the Truth of Extinction and the Path. This person will be attached to these *dharmas* through the connection of affection, but not through the connection of views; for he has abandoned the universal connection of views which is abandoned through the Truths of Suffering and the Arising of Suffering, and there does not exist in him any non-universal connection of views which bears on these *dharmas* or which is associated with them.[152] Nevertheless latent defilement of views is active with respect to these *dharmas*, for the two *dṛṣṭis* which are esteeming (the connection of esteeming) and which have not yet been abandoned, are active through association.

***

Why does one makes one connection—the connection of views—out of the first three views, and another connection,—the connection of esteeming—out of the last two?

> 41c-d. Two views constitute separate connection by reason of their equal number of things, and by reason of their

common characteristic of esteeming.[153]

The first three views make up eighteen distinct things: false views of Kāmadhātu are abandoned by each one of the four Truths, etc. (v.4,5); the same for the last two (twelve esteeming of views and six esteeming of morality and ascetic practices).

The last two views are, by their nature, esteeming, but not the first three. They take the first ones as their object, but the opposite is not true.

***

Why do envy and avarice make up two connections, while the other wrappings (*paryavasthānas*, v.47) are not distinct connections (*Vibhāṣā, TD* 27, p. 258c21)?

> 42. Envy and avarice are each a connection because, among the wrappings, they are at one and the same time completely bad and independent.

"Independent" means bound to a single ignorance (v.14). These two characteristics are not encountered in the other wrappings.

According to another opinion—[according to the author]—this reason is good for the master who admits only eight wrappings; but for the master who admits ten wrappings (below, p. 841), the reason proposed raises no difficulties, for anger and hypocrisy also present the twofold characteristic of being bad and independent: they are also classified as connections.[154]

***

The Blessed One said moreover,[155] that, among the connections,

43a. Five are inferior.

Namely a belief in a self, the esteeming of morality and ascetic practices, doubt, desire for the objects of sensual pleasure (*kāmacchanda*) and anger.

"Inferior" (*avarabhāgīya*) means that which is in relation to, that which is favorable to the "inferior part" (*avarabhāga*), that is, to Kāmadhātu[156] (*Vibhāṣā, TD* 27, p. 252b25). Now, among these five connections:

43b-c. Two cause one not to get out of Kāmadhāātu; three cause one to return there.

Desire for the objects of sensual pleasure and anger obstruct leaving Kāmadhātu; a belief in a self and the two remaining connections cause one, once he has left Kāmadhātu, to return there: as the jailor of a prison and his helpers.

According to another opinion,[157] it is by reason of the three that one does not leave the state of being inferior, namely a Pṛthagjana; and it is by reason of the two that one does not get out of the inferior sphere, that is, out of Kāmadhātu. This is why these five connections are termed "inferior."

The Blessed One said, in fact, that one becomes a Srotaāpanna by the complete abandoning of the three connections in question.[158] But, on the other hand, the Srotaāpanna has also abandoned three desires: a belief in the extremes, false views, and the esteeming of views. It appears that the Blessed One should term these views connections favorable to the quality of Pṛthagjana.

43c-d. Three, because they make up the gate and the root.

There are three categories of *kleśa*:[159] 1. simple, to be abandoned through the Seeing of Suffering, namely a belief in a self and a belief in the extremes; 2. twofold, to be abandoned through the Seeing of Suffering and the Path, namely the esteeming of morality and ascetic practices; and 3. fourfold, to be abandoned through Seeing the Four Noble Truths, namely doubt, false views, and the esteeming of views. By indicating the first three as connections, the Blessed One indicates the gate to the other *kleśas*, the beginning of each category.

He also indicates the root, for a belief in the extremes is set into motion by a belief in a self, the esteeming of views by the esteeming of morality and ascetic practices, and false views by doubt.

***

Others[160] say:

> 44. Three are indicated because three things create an obstacle to arriving at deliverance: a non-desire to go, error with respect to the Path, and doubt with respect to the Path.

In the same way that, in the world, these three things form an obstacle to progress to another place, in this same way they form an obstacle to progress towards deliverance: a. a belief in a self, which inspires a fear of deliverance and causes one not to desire to arrive at it; b. the esteeming of morality and ascetic practices through which, having recourse to another path, one becomes deluded about the Path; and c. doubts, doubt about the Path. The Blessed One, wishing to teach that the Srotaāpanna has completely abandoned these three obstacles, says that he has abandoned three connections.

***

In the same way that the Blessed One characterized five connections as "inferior," in this same way[161]

> 45a-c. Five are "superior," namely two lusts, those which arise from Rūpadhātu and from Ārūpyadhātu, namely dissipation, pride and ignorance.

They are "superior," which means that one cannot pass beyond the higher spheres when one has not abandoned them.

This exposition of the connections is finished.

***

How many *bandhanas* or bonds are there?

Three, namely all lust, all hatred, and all ignorance.[162]

Why are only these three called bonds?

> 45d. There are three bonds by reason of sensation.[163]

There are three bonds by reason of the three sensations. Lust creates *anuśayana*, that is, "becomes lodged in and grows" in agreeable sensation, both by taking it as its object and by association; hatred in disagreeable sensation; and ignorance, and—but not in the same manner—lust and hatred, in the sensation of indifference (ii.8c).[164]

Or rather the preceeding rule refers to the sensation of personality.

***

The *anuśayas* have been explained above.[165]

***

We must now explain the *upakleśas*. The *kleśas* are *upakleśas* because they defile the mind.

> 46. Defiled mental states, forming part of the *saṁskāraskandha*, but different from the *kleśas*, are also *upakleśas* without being *kleśas*.

*Dharmas* different from the *kleśas*, defiled mental states, included within the *saṁskāraskandha* (i.15), are solely *upakleśas*. *Upakleśas* means that which is found near (*upa*) the *kleśa*, or close to which the *kleśa* is found, (i.e., which is produced following the *kleśa*). Not being roots, they are not *kleśas*,:[166] the *upakleśas* are enumerated in the *Kṣudravastuka*.[167]

***

Let us now explain the relationship of the *kleśas* with the wrappings and the *kleśamalas* (see p. 846, line 13).

What are the *paryavasthānas* or wrappings?

A *kleśa* is also a wrapping, as we can see from the text: "One experiences a suffering which proceeds from the wrapping which is lust."[168]

The *Prakaraṇapādaśāstra* (*TD* 26, p. 693c20) teaches that there are eight wrappings:

47. There are eight types of wrappings: disrespect, absence of fear, envy, avarice, dissipation, regret, torpor, and languor.

The system of the Vaibhāṣikas admits ten, by adding

48a. Also anger and hypocrisy.

1-2. Disrespect and absence of fear, ii.32.

3. Envy or mental dissatisfaction concerns the prosperity of another.

4. Avarice is "tenacity" (*āgraha, Mahāvyutpatti*, 109.29) of the mind, which is opposed to either spiritual or material giving (iv.113) (*Atthasālinī*, 373).

5. Dissipation, ii.26.

6. Regret, ii.28. Regret is good or bad, but only defiled regret is a wrapping.

7. Torpor, ii.26.

8. Languor (ii.27, vii.lld) is a compression of the mind which rends it incapable of commanding the body.[169] Languor can be good, bad, or neutral, but only defiled languor is a wrapping (ii.30c-d).

9. Anger (ii.27) is irritation of the mind with respect to living beings and to things (*sattva* and *asattva*), an irritation distinct from that of regret, anger or hostility.[170]

10. Hypocrisy is hiding one's faults (ii.27).[171]

***

What is the origin of the wrappings?

> 48b. From out of lust there proceeds disrespect, dissipation, and avarice.

These three *upakleśas* proceed from lust ("to proceed" means to be an outflowing, *niṣyanda*, ii.57c).

> 48c. There is no agreement with regard to hypocrisy.

There is no agreement with regard to hypocrisy: according to some, it proceeds from out of desire ("thirst"); according to others, from out of ignorance; according to others, from out of one or the other accordingly as it refers to persons who are knowledgeable or who are ignorant.[172]

> 48d. From out of ignorance there proceeds torpor, languor, and absence of fear.

These three proceed from ignorance.

> 49a-b. From out of doubt there proceeds regret and anger; from out of hatred there proceeds envy.

It is thus that these ten *upakleśas* are an outflowing of the *kleśas*.[173]

***

(In the same way that foul things, *mala*, leave the body, so too the *kleśamalas*, "filth of the *kleśas*," come out of the *kleśas*). What

are the *kleśamalas*?

> 49c-50b. (The other *upakleśas* are the six kleś*amalas*:) cheating, crookedness, drunkenness of pride, esteeming evil, enmity, and hostility.

1. Cheating is the *dharma* that causes one to delude another.

2. Double-dealing or crookedness of mind causes one not to say things as one should, not to deny when one should,[174] or to explain something in a confused manner.

3. The drunkenness of pride, as ii.34c-d.

4. Esteeming evil is what which causes one not to accept remonstrances.

5. Enmity is aversion.

6. Hostility is what is translated into deeds and words harmful to another (see note 170).

> 50b-51b. From out of lust there proceeds cheating and the drunkenness of pride; from anger enmity and hostility; esteeming evil from out of the esteeming of views; and crookedness from out of view.

Crookedness is an outflowing of view, for it is said in a stanza, "What is crookedness? It is transgressing views."[175]

[The wrappings and the *malas* arise from the *kleśas*; they are thus *upakleśas*.]

***

How are they abandoned?

51c. Disrespect, absence of fear, torpor, languor, and dissipation are abandoned through Seeing and Meditation.

Five wrappings—namely the five the first of which is disrespect—being associated with two *kleśas*, are twofold: abandoned through Seeing and Meditation. They are abandoned through Seeing the Truth through which the *kleśa* to which they are associated is abandoned.

52a. The other wrappings are solely abandoned through Meditation.

The other wrappings, envy and the rest, are abandoned only by Meditation: in fact they are of the so-called "autonomous" category,[176] being associated with a single ignorance which is abandoned through Meditation.

52b. And so too the *malas*, being autonomous.

The same holds for the *kleśamalas*.

***

(Are the *upakleśas* all bad?)

52c. In Kāmadhātu, they are of two types; the others are bad;

Torpor, dissipation, and languor are both bad and neutral.

52d. Above, the *upakleśas* are neutral.

Above Kāmadhātu, the *upakleśas*—to the extent that they exist there—are neutral.

> 53a. Cheating and crookedness exist in Kāmadhātu and in the First Dhyāna.

These two *upakleśas* exist in two spheres, Kāmadhātu and Rūpadhātu.

> 53b. Since Brahmā tried to deceive.

We cannot doubt this, for Mahābrahmā attempted to deceive the Āyuṣman Aśvajit by giving him an inexact definition of himself.[177]

> 53c. Torpor, dissipation, and pridefulness exist in all three spheres. The others in Kāmadhātu.

Of the sixteen *upakleśas*, ten wrappings and six *malas*, eleven exist only in Kāmadhātu, with the exception of cheating, crookedness, torpor, dissipation, and pridefulness.

> 54a. Those that are abandoned through Seeing the Truths are of the spheres of the *manovijñāna*, plus pride and languor.

*Kleśas* and *upakleśas* which are abandoned through Seeing are supported by the *manovijñāna* alone; so too pride and languor which are abandoned through Meditation; for these two, in their totality (in the three spheres), are of the sphere of the *manas*.

> 54b. Plus the autonomous *upakleśas*.

In the same way, the autonomous *upakleśas* (envy, avarice, etc.) are abandoned through Meditation.

54c. The others have the six consciousnesses for their support.

The others are supported by the six consciousnesses: lust is abandoned through Meditation, as are hatred and ignorance, as well as the *upakleśas* which are associated with them, disrespect, absence of fear, torpor, and dissipation, and those which are included in the *kleśamahābhūmikas* (disbelief, idleness, and non-diligence) (ii.26a-v).

With which sense organs (*sukhendriya*, etc., ii.7) are the *kleśas* and the *upakleśas* associated?

I. First, with respect to the *kleśas* of Kāmadhātu:

55a. Lust is associated with two agreeable sensations.

Lust is associated with pleasure and satisfaction.

55b. Hatred with the contrary.[178]

Hatred is associated with displeasure and dissatisfaction, for lust and hatred have respectively happiness and dejection for their aspect, for both of them belong to the six consciousnesses.

55c. *Moha* (or *avidyā*) with all.

Being associated with all the *kleśas*, ignorance is associated with the five sensations.[179]

55c-d. The view of negation with dissatisfaction and sensation.[180]

False view is associated with dissatisfaction among those persons who have done meritorious actions and who regret that their actions are without result; it is associated with satisfaction among transgressors.

56a. Doubt with dissatisfaction.

If one who aspires to certitude doubts, then he is dissatisfied.

56b. The others with satisfaction.

The others, that is, the views with the exception of false views and egotism—are associated with satisfaction, for they have the aspect of happiness.

Which *anuśayas* have we considered up to now?

56b. Those arisen in Kāmadhātu.

Having indicates the difference of these *anuśayas*, the author notes a common characteristic:

56c. All are associated with indifference.

All these *anuśayas* are associated with the *indriya* of indifference, for, says the School, there is necessarily indifference when the series of the *kleśa* is going to be broken.

***

II. With respect to the *kleśas* of the higher spheres:

56c-d. In the higher stages, they are associated with their own sensations, to be determined according to the stage.

In the higher stages, the *anuśayas* are associated with the sensation which are proper to them, to the extent that these sensations exist there (see ii.12, viii.12).

In the stage—the First Dhyāna—where there are four consciousnesses, seeing, hearing, touch, and mental consciousness, the *anuśayas* which are produced with each of these consciousnesses are associated with the sensations proper to this consciousness: there one finds (1) the sensation of pleasure corresponding to the consciousnesses of seeing, hearing, and touch; (2) the sensation of satisfaction corresponding to the mental consciousness; and (3) the sensation of indifference corresponding to the four consciousnesses.[180]

In the stages—the Second Dhyāna, etc.—where only the mental consciousness is found, the *anuśayas* which are produced with this consciousness are associated with the sensations proper to this consciousness in the state in question:[182] Second Dhyāna, satisfaction and indifference: Third Dhyāna, pleasure and indifference; Fourth Dhyāna and Ārūpyas, indifference.

III. With respect to the *upakleśas*:

57a-c. Regret, envy, anger, hostility, aversion, and the esteeming of evil are associated with dissatisfaction.

These *upakleśas* are associated with the *indriya* of dissatisfaction because they have dejection for their mode and they belong to

the sphere of the *manas*.

57d. Avarice, with the contrary.

Avarice is assocated with the *indriya* of satisfaction; it has happiness for its mode, for it proceeds greed.

58a-b. Crookedness, cheating, hyprcrisy, and languor are associated with one and the other.

"Associated with the *indriya* of satisfaction and with the *indriya* of dissatisfaction:" it happens that one deceives another with satisfaction, and one deceives with dissatisfaction.

58b-c. Pridefulness is associated with the two agreeable sensations.

In the Third Dhyāna, pridefulness is associated with the *indriya* of pleasure; below, with the *indriya* of satisfaction;[183] above, with the *indriya* of indifference. Thus

58c. Indifference is everywhere.

All are associated with indifference. In the way that there is no restriction in the association of the *kleśa* and the *upakleśas* with ignorance, so too with indifference.

58d. The four others with five.

Four wrappings—namely disrespect, absence of fear, torpor, and dissipation—are associated with the five sensations, because the first two are *akuśalamahābhūmikas*, and the last two are

*kleśamahābhūmikas* (ii.26).

***

From another point of view, the Sūtra[184] declares that there are five "hindrances" or "obstacles" (*nīvaraṇas*), among the *kleśas* and *upakleśas*: 1. *kāmacchanda*, 2. anger, 3. torpor-languor, 4. dissipation-regret, and 5. doubt.

Does this refer to the torpor, dissipation, and doubt of all the three Dhātus, or only of Kāmadhātu?

The Sūtra says that the hindrances are exclusively bad;[185] consequently

> 59a. The hindrances exist in Kāmadhātu.[186]

But in none of the other Dhātus.

Why do torpor-and-languor and dissipation-and-regret constitute, as groups, two hindrances?

> 59b-c. Two make up a single hindrance, because they have the same opposites, the same nourishment, and the same result.[187]

"Opposite," that is, opposition or counter-nourishment.

The Sūtra teaches that torpor and languor have the same nourishment, and the same counter-nourishment: "What is the nourishment of torpor-languor? Five *dharmas*, namely *tandrī* (bad omens seen in dreams), *arati*(unhappiness), *vijṛmbhikā* (physical exhaustion), *bhakte'samatā* (uneven consumption of food), and *cetaso līnatva* (mental depression). What is the counter-nourishment? *Ālokasaṁjñā*."[188]

Torpor and languor have the same action or task of rendering the mind languid.

In this same way dissipation and regret have the same nourishment, the same counter-nourishment, and the same effect. Its nourishment is four *dharmas*: preoccupation relative to one's relatives (*jñātivitarka*), preoccupation relative to one's land (*janapadavitarka*), preoccupation relative to the deathless ones (*amaravitarka*), and remembrance of one's former merry-making and companions (*paurāṇasya ca hasitakrīḍitaramitaparibhāvitasyā-nusmartā*).[189] Its counter-nourishment is calmness. Its effect is to agitate the mind.[190]

But all the *kleśas* are a "hindrance." Why does the Sūtra distinguish five hindrances?

> 59c-d. Only five, be reason of the destruction of a *skandha*, by reason of doubt.[191]

*Kāmacchanda* and anger destroy the element of morality, torpor-languor destroy the element of discrimination, and dissipation-regret destroy the element of absorption. And in the absence of discrimination and absorption, there is doubt concerning the Truths.[192]

But, one would say,[193] if this explanation is correct, dissipation-regret, which hinders absorption, should be listed, in the list of the hindrances, before torpor-languor. Thus these two hindrances desroy, in the order in which they are named, the two elements of absorption and discrimination: the danger to the person who applies himself to absorption is in torpor-languor; the danger to him who applies himself to discrimination of the *dharmas* is in dissipation-regret.[194]

Other masters[195] give another explanation. How do they explain this? The monk on his rounds perceives an agreeable or disagreeable object, and considers it as such; when he returns to the monastery the enjoyment and the aversion which proceed

from this agreeable-disagreeable impression, first hinder his entry into absorption. Then, when the monk has entered into absorption, as he does not correctly cultivate calm and insight (*śamatha* and *vipaśyanā*), there is then produced torpor-languor and dissipation-regret which, in this order, hinder his absorption (*samādhi* = *śamatha*) and his discrmination (*prajñā* = *vipaśyanā*). Finally, when he has left the absorption, doubt hinders his reflection on the *dharmas*. It is in this way that there are the five hinderances.

There is one point to be examined.

Let us consider the *kleśas* "universal in a different sphere" (*visabhāgadhātusarvatraga*, v.13)—that is, those that form the group of false views, etc., and are abandoned through the Seeing of Suffering and of the Arising of Suffering—which have for their object the two higher spheres. This object is "completely known" by the *anvayajñānas* of Suffering and the Arising of Suffering which bear on the higher spheres (v.14, vi.26, vii.3c): but it is not at the moment when these *anvayajñānas* are produced that the *kleśas* in question are abandoned, for, also having Kāmadhātu for their sphere, these *kleśas* have been formerly destroyed by the *dharmajñānas* of Suffering and the Arising of Suffering the production of which is before that of the *anvayajñānas*.

Conversely, with respect to the *kleśas* having an impure object (*sāsravālambana*, v.16) and to be abandoned through the Seeing the Extinction of Suffering and the Path—those which form the esteeming of false views group—it is not when their object (the group of false views to be abandoned through the Seeing of the Extinction of Suffering and of the Path) is "completely known" (by the *dharmajñānas* and *anvayajñānas* of Suffering and the Arising of Suffering) that they are abandoned. Rather they are abandoned only later by the Seeing of the Extinction of Suffering and by the Path.

Thus how can one say that these two categories of *kleśas* are abandoned by a knowledge of their object?

It is not an absolute principle that the *kleśas* are abandoned by a knowledge of their object. They are abandoned in four ways.

With respect to the *kleśas* abandoned through Seeing:

> 60a-c. Destruction by a knowledge of the object, by the destruction of the *kleśas* of which they are the object, and by the abandoning of the object.[196]

1. The *kleśas* (1) bearing on the *bhūmi* to which they belong, abandoned through the Seeing of Suffering and the Arising of Suffering, or (2) having a pure object, abandoned through the Seeing of the Extinction of Suffering and the Path (v.14), are abandoned through a knowledge of their object.

2. The universal *kleśas* in another sphere, abandoned through the Seeing of Suffering and the Arising of Suffering, are abandoned through the destruction of the *kleśa* of which they are the object. These *kleśas* (v.12) are of the object of a universal *kleśa* in its own sphere: by the destruction of those, these are also destroyed.[197]

3. The *kleśas* having an impure object, abandoned through the Seeing of the Extinction of Suffering and the Path are abandoned through the abandoning of their object. These *kleśas* have for their object the *kleśa* which has a pure object (v.14). By the destruction of those, these are also destroyed.[198]

***

With respect to the *kleśas* abandoned through Meditation,

> 60d. There is destruction through the arising of the opposition.

When a path is opposed to one category of *kleśa*, this path, by arising, causes this category of defilement to be abandoned.

Which path is opposed to which category?

This will be taught in detail (vi.33): "The weak-weak path is opposed to the strong-strong category . . . The strong-strong path is opposed to the weak-weak category."

How many types of oppositions are there?

> 61a-c. Opposition is fourfold: abandoning, maintaining, removal, and disgust.

1. The Uninterrupted Path (*ānantaryamārga*, vi.28, 65) is a *prahāṇa-pratipakṣa*, "an opposition which results in abandoning."

2. The next path, the Path of Deliverance (*vimuktimārga*), is an *adhāra-pratipakṣa*, "opposition through which the abandoning obtained by the proceeding path, is found to be maintained, affirmed."

3. The next path, *viśeṣamārga* is the *dūrībhāva-pratipakṣa*, "opposition by which the possession of the *kleśa* previously cut off, is found to be removed."

According to others, the Path of Deliverance is itself the opposition of removal (*dūrībhāva-pratipakṣa*), for the possession of the *kleśa* is also removed from it.

4. The path which consists of considering a sphere of existence as bad (impermanent, etc.) and which finds disgust in it is the path of opposition through disgust (*vidūṣaṇā-pratipakṣa*, see vi.50).

But we say, here is the correct order: 1. opposition through disgust is the Preparatory Path ( *prayogamārga*);[199] 2. opposition through abandoning is the whole of the Uninterrupted Path; 3. opposition through which the proceeding path is maintained is the Path of Deliverance; and 4. opposition by which the possession of the *kleśa* previously cut off, is removed is the Distinguished Path

(v.63).[200]

***

When one abandons the *kleśas*, through separation from what are they abandoned?

> 61c-d. The *kleśa* is supposed to become abandoned through separation from its object.[201]

The *kleśa*, in fact, cannot be separated from its *saṁprayoga*, (that is, from the *dharmas* associated with the mind, sensations, etc. ii.24);[202] but it can be separated from its object in such a manner that it no longer re-arises bearing on this object.

So be it. A future *kleśa* can be separated from its object, but how can a past *kleśa* be? [The thing that it has taken as its object remains having been taken as object]. Would you say that the expression *ālambanāt prahātavyaḥ*, "to be abandoned through separation from its object," signifies *ālambanaparijñānāt prahātavyaḥ*, "to be abandoned through perfect knowledge of the object?" But the rule that the *kleśa* is abandoned through knowledge of the object is not absolute (see above, p. 854); consequently there is a difficulty to be resolved here.[203]

What does one do in order that the *kleśas* may be termed *prahīṇa*, or "abandoned?"

A personal *kleśa* is abandoned through the cutting off of *prāpti* or the possession of this *kleśa* (ii.36b) which exists in the personal series. As for the *kleśa* of another, or for *rūpa* in its totality (*kuśala*, etc.), or for the undefiled *dharmas*, these diverse things are abandoned through the abandoning of the personal *kleśa* which takes them as its object (*Vibhāṣā, TD* 27, p. 274c21, p. 411a27, etc.)

***

How many types of separation are there?

There are four, say the School:

> 62. Separation through difference of nature, through opposition, through separation of place, and through time; as, for example, the primary elements, the precepts, places, and the two time periods.[204]

1. Separation through difference of nature: although the primary elements (*mahābhūta*) arise together (*sahaja*, ii.65), they are separated one from the other by the fact of their different natures.

2. Separation by opposition: one is separated from immorality by the precepts.

3. Separation of place by difference of place: the oceans of the East and the West.

4. Separation by time: as the past and the future. One says that the past and the future are separated: from what are they separated?

They are separated from the present.

How can the past which has just perished and the future which is about to arise be separated from the present?

It is by reason of the difference of time period that, according to us, the past and the future are separated; not by reason of the fact that they will be distant in the past or in the future. For if this were the case, the present would also be separate, for it constitutes a different time period. We say that the past and the future are seperated through their activity (*kāritra*, see v.25).

But how can an unconditioned thing, which is always inactive, be considered as near?[205]

Because, universally, they possess the two extinctions

(*nirodha*, ii.36).

This argument would hold for the past and the future (one possesses past and future good *dharmas*, etc.); but how can space, which one cannot possess (iii.36), be near?

We say that the past and the future are separated from one another because they are separated by the present; the present is near because it is near to the past and future; an unconditioned thing is near because it is not separated or hindered by anything.

But then the past and the future will be at one and the same time far and near, being far from each other and near to the present.

Here is the correct explanation.[206] The future is separated from the unique, self characteristics of the *dharmas*, because it has not attained them; the past is separated from them because it has fallen away from them.

***

It has been said that the *kleśas* are not destroyed through the arising of their opposition or opposites (v.60d). We would ask if, through the Distinguished Path (*viśeṣamārga*, vi.65b-d), there is a "progressive abandoning (*viśeṣa-prahāṇa*)" of the *kleśas*?

No. Of all the *kleśas*, there is

63a. Destruction all at once.

The *kleśa* is destroyed through the Path which is its "path of abandoning." But

63a-b. The acquisition of disconnection from the *kleśas* takes place many times.[207]

In how many moments?

In six moments:

63c-d. There is arising of the opposition, the acquisition of results, and the perfection of the faculties.

"Opposition" here means the "Path of Deliverance (*vimukti-mārga*)." "Results" means the four results of the religious life, the result of Srotaāpanna, etc. (vi.51). "Perfection of the faculties" refers to *indriyasaṁcāra* (vi.60c).[208]

Disconnection from the *kleśas* is acquired in these moments: for certain *kleśas*, according to the case, in six moments; but in decreasing number down to two for others.[209]

***

Under certain conditions, disconnection (*visaṁyoga*) receives the name of *parijñā*, "perfect knowledge" (*Vibhāṣā*, *TD* 27, p. 406b9). There are two types of perfect knowledge: *jñānaparijñā*, "perfect knowledge consisting of knowledge," which is pure knowledge; and *prahāṇaparijñā*, "perfect knowledge which produces abandoning," which is abandoning itself, for the effect is designated by the name of its cause.[210]

***

Does all abandoning constitute one perfect knowledge?

No.

Why is this?

64a. There are nine perfect knowledges.[211]

That is,

64b-c. The destruction of the first two types of Kāma consititute one perfect knowledge.

That is, the destruction of the first two types of *kleśa* of Kāmadhātu, the *kleśas* abandoned through the Seeing of Suffering and the Arising of Suffering.

64c. The destruction of the two types consists of two.

The abandoning of the *kleśas* of Kāmadhātu abandoned through the Seeing of the Extinction of Suffering consitiutes one perfect knowledge; the same for the abandoning of the *kleśas* of Kāmadhātu abandoned through the Seeing of the Path.

As the abandoning of the *kleśas* of Kāmadhātu abandoned through the Seeing of the Truths constitutes three perfect knowledges,

64d. In that same way, above, there are three perfect knowledges.

The same for the two higher spheres taken together, the abandoning of the *kleśas* abandoned through the Seeing of Suffering and the Arising of Suffering consitutes one perfect knowledge; the abandoning of the *kleśas* abandoned through the Seeing of the Extinction of Suffering constitutes the second perfect knowledge; and the abandoning of the *kleśas* abandoned through the Seeing of the Path constitutes one perfect knowledge. Thus there are six perfect knowledges for the abandoning of the *kleśas*

which belong to the three spheres and which are abandoned by the Seeing of the Truths.

> 65a-c. There are three other perfect knowledges: the destruction of the *avarabhāgīya* cankerous influences, the cankerous influences of Rūpadhātu, and of all the cankerous influences.

The abandoning of the *avarabhāgīya* cankerous influences (v.43a), that is, the cankerous influences of Kāmadhātu, constitute one perfect knowledge.

The abandoning of the cankerous influences of Rūpadhātu, which is called *rūparāgakṣayaparijñā* "perfect knowledge consisting of the destruction of attachment to Rūpadhātu" (*Vibhāṣā, TD* 27, p. 322a15) constitutes one perfect knowledge.

The third perfect knowledge is the total abandoning of the cankerous influences of Ārūpyadhātu, which is called *sarvasaṁyojanaparyādānaparijñā*, "perfect knowledge consisting of the annihilation of all the bonds" (v.41).

[These three perfect knowledges are the abandoning of the types of *kleśa* abandoned though Meditation.]

Rūpadhātu is distinguished from Ārūpyadhātu with respect to the abandoning of the *kleśas* abandoned through Meditation; one does not establish this distinction with respect to the abandoning of the *kleśas* abandoned through the Seeing of the Truths: the opposition is the same for these (*anvayajñāna*, vii.2c-d), but not for those. Thus three are nine perfect knowledges.

> 65c. Six are the result of the patiences (see above p. 775).

The first six perefect knowledges, which consist of the abandoning of the *kleśas* abandoned through Seeing the Truths, are the result of the "patiences" (*kṣāntis*, vi.25c).

65d. The others, the results of the knowledges.

The three perfect knowledges, the first of which is the perfect knowledge which consists of the abandoning (of the cankerous influences) of Kāmadhātu, are obtained through the Path of Meditation; thus they are the result of the "knowledges."

How can a perfect knowledge be the result of a patience (*Vibhāṣā, TD* 27, p. 321a21)?

Because the patiences are the associates of the *jñānas* or knowledges: in the manner in which the associates of a king improperly receive the name of king; or rather, because a patience and a knowledge have the same result.

***

(In what stage of absorption does one obtain the perfect knowledges?)

66a-b. All are the result of *anāgamya*; five or eight are the result of the *dhyānas*.[212]

According to the Vaibhāṣikas, five are the result of the *mauladhyānas* or the "principal absorptions" (in opposition to the *sāmantakas* or absorptions preparatory to the Dhyānas, viii.6, 22a), namely, those which consist of the abandoning of the *kleśas* of the sphere of Rūpadhātu and Ārūpyadhātu (perfect knowledges four, five, six, eight and nine). The abandoning of the *kleśas* of the sphere of Kāmadhātu (perfect knowledges one, two, three, and seven) is the result of only *anāgamya*, that is, of the absorption preparatory to the First Dhyāna.

According to the Bhadanta Ghoṣaka, eight are the result of the principal absorptions (namely one to six, eight, and nine). Let us

suppose, he says, a person detached from Kāmadhātu by the mundane or impure path (*sāsrava, laukikamārga*, vi.49) enters into the Seeing of the Truths or the Path of Seeing (which is always pure) being supported by (i.e., in) the Dhyānas: his abandoning of the *kleśas* of Kāmadhātu abandoned by Seeing, and his taking of possession of disconnection from these *kleśas*, should be considered as the result of the path of Seeing, for it is pure. The single perfect knowledge which consists of the abandoning of the cankerous influence of Kāmadhātu (perfect knowledge number seven) is solely the result of *anāgamya*.

This holds as well for *dhyānāntara* (viii.22d) as for the principle Dhyānas.

66c. One is the result of a *sāmantaka*.[213]

The perfect knowledge consisting of the destructin of attachment to Rūpadhātu (perfect knowledge number eight) is the result of the *sāmantaka*, or preparatory stage (viii.22a) of Ākāśānantyāyatana.

(In order to enter into the First Ārūpya, one should disengage oneself from the defilements of Rūpadhātu: this is what one does in this preparatory stage).

66d. One is also the result of three *maulārūpys*.[214]

The perfect knowledge which consists of the annihilation of all the bonds is the result of the three principle Ārūpyas.

67a. All are the result of the Āryan Path.

The nine perfect knowledges are obtained through the pure path.

67b. Two of the worldly path.

Perfect knowledges numbers seven and eight are also obtained through the impure path.

67c. Two also through *anvaya*;

The last two perfect knowledges are the result of *anvayajñāna* (vii.3c: a knowledge of Suffering etc., of the two higher spheres) included in the Path of Meditation.

67d. Three through *dharmajñāna*;

The last three are the result of *dharmajñāna* (knowledge of Suffering, etc., of Kāmadhātu) included in the Path of Meditation, for this knowledge is opposed to the *kleśas* of the three spheres abandoned through Meditation.

67e. Five or six, from one and the other groups.

Six are the result of the *dharmajñāna* group, namely those which are the result of the *dharmakṣāntis* and the *dharmajñānas*; five are the result of the *anvayajñāna* group, namely those which are the result of *anvayakṣāntis* and the *anvayajñānas*. The expression "group" is to be understood for the *kṣāntis* and the *jñānas*.

***

Why is not all abandoning (*prahāṇa*) considered a perfect knowledge (*parijñā*)?

With regard to abandoning,—the result of the patiences (Path of Seeing the Truths)—:

> 68a-c. There is perfect knowledge by reason of the pure acquisition of disconnection, the partial abandoning of Bhavāgra, and the destruction of two causes.[215]

The abandoning which includes these three characteristics receives the name of perfect knowledge.

The abandoning of a Pṛthagjana (ii.40b-c) can include the abandoning of two causes ("universal" *kleśas*); but a Pṛthagjana can never obtain the pure acquisition of disconnection (ii.38b); he never "mutilates" Bhavāgra.

After his entry into the Path of Seeing until the third moment (*duḥkhe'nvayajñānakṣānti*, vi.25c), the Āryan's abandonings include the pure acquisition of disconnection, but not the "mutilation" of Bhavāgra, nor the destruction of the two universal causes (*sarvatragahetu*, ii.54a, v.12) abandoned through the Seeing of Suffering and the Arising of Suffering. In the fourth moment (*duḥkhe'nvayajñāna*), Bhavāgra is "mutilated," and so too in the fifth (*samudaye dharmajñānakṣānti*): but the two causes are not destroyed. But in the other *dharmajñānas* (moments six, ten, and fourteen) and in the other *anvayajñānas* (moments eight, twelve, and sixteen), the abandoning includes these three characteristics and receives the name of perfect knowledge.

With respect to the three perfect knowledges which consist of the abandonings, the results of knowledge (Path of Meditation on the Truths), they are thus called by reason of these three characteristics and by reason of a fourth:

> 68d. By the reason of the fact that one passes over a sphere.

That is, because the ascetic detaches himself from a sphere

(Kāmadhātu in the seventh perfect knowledge, etc.) in its totality.

Other masters formulate a fifth cause:[216] the fact of being disjoined from a twofold bond. It does not suffice to abandon a *kleśa* (abandoned through Seeing): one must also abandon the *kleśas* (abandoned through Seeing or Meditation) which grasp this first *kleśa* as their object.

But this reason is included in "destruction of two causes" and in "the passing over a sphere." Thus we do not make it a separate cause.[217]

***

How many perfect knowledges can one possess?

> 69a-b. One who is to be found in the Path of Seeing of the Truths is either not endowed with perfect knowledge, or is endowed with from one to five perfect knowledges.

A Pṛthagjana has no perfect knowledges.

In the Path of Seeing, the Āryan is not endowed with any perfect knowledge until *samudaye dharmajñānakṣānti* (vi.25c and foll.); he is endowed with one perfect knowledge in *samudaye'navayajñāna* and *samudaye'nvayajñānakṣānti*; with two in *samudaye'nvayajñāna* and *nirodhe dharmajñānakṣānti*; with three in *nirodhe dharmajñāna* and *nirodhe'nvayajñānakṣānti*; with four in *nirodhe'nvayajñāna* and *mārge dharmajñānakṣānti*; with five in *mārge dharmajñāna* and *mārge'nvayajñānakṣānti*.[218]

> 69c-d. Abiding in Meditation, with six, with one, or with two.

As long as one has not obtained detachment from Kāmadhātu,

the Āryan, after *mārge'nvayajñāna*—or when, having obtained it, one has fallen away from it—possesses six perfect knowledges in the Path of Meditation.

When one has obtained this detachment—either before or after the comprehension of the Truths (*abhisamaya*=Path of Seeing, vi.25c)—one is endowed with a single perfect knowledge of the abandoning of the cankerous influences of Kāmadhātu.[219]

The Arhat who obtains the qualtiy of Arhat is endowed with a single perfect knowledge of the annihilation of all the bonds.

The Arhat who falls away (vi.56a) from the quality of Arhat through a wrapping (*paryavasthāna*, v.47) of Rūpadhātu finds himself again in the condition of an Āryan who is detached from Kāmadhātu: one is thus endowed with a single perfect knowledge of the abandoning of the cankerous influences of Kāmadhātu. Falling away through one defilement of Kāmadhātu, he finds himself again in the condition of an Āryan not detached from this sphere: six perfect knowledges. Falling away through one defilement of Ārūpyadhātu, he finds himself in the condition of an Āryan who obtains detachemnt from Rūpadhātu: he is endowed with two perfect knowledges: the perfect knowledge of the abandoning of the cankerous influences of Kāmadhātu and the perfect knowledge of the destruction of attachment to Rūpadhātu.[220]

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Why is there only a single perfect knowledge attributed to the Anāgāmin and to the Arhat?

> 70a-b. One reduces the perfect knowledges to a single unit where there is detachment from one sphere and the acquisition of a result.

"To add up" (*saṁkalana*) means to total, to count together as a unit.

The acquisition of the last two results coincides with the detachment from a sphere.

***

How many perfect knowledges can one lose and obtain (*Vibhāṣā, TD* 27, p. 324b6)?

> 70c-d. One loses one, two, five, or six perfect knowledges; in this same way one obtains them, but never five.

The saint who falls away from the quality of Arhat or from the detachment of Kāmadhātu loses one perfect knowledge.

The Anāgāmin detached from Rūpadhātu who falls away from the detachment of Kāmadhātu loses two perfect knowledges.

When the saint who has arrived at the sixteenth moment (*mārge'nvayajñāna*) is detached from Kāmadhātu before entering into the Path of Seeing, he loses five perfect knowledges, for at this moment he obtains the perfect knowledge that he has abandoned the cankerous influences of Kāmadhātu.

When one is not detached from Kāmadhātu before entering into the Path of Seeing, that is, when he is an *ānupūrvaka* (ii.16d) he then obtains the sixth perfect knowledge which he will lose, with the five others, when he acquires detachment from Kāmadhātu.

One who, in the two paths, obtains one perfect knowledge not previously possessed, obtains one perfect knowledge.

One who falls away from a single detachment of Ārūpyadhātu, obtains two perfect knowledges (the sixth and the seventh).

One who falls away from the result of Anāgāmin obtains six perfect knowledges.[221]

1. For an etymology and explanation of the word *anuśaya,* see v.39; on the role of the *anuśayas* and their *anuśayanas,* v.17.

Pali sources: Seven *anuśayas, Aṅguttara,* iv.9; *Vibhaṅga,* 340, 383; *Visuddhimagga,* 197; *Compendium,* 179, note 2; *JPTS,* 1910-12, p. 86 (*Yamaka*). For their nature as disassociated from the mind, morally neutral, not grasping an object, and distinct from the *pariyutthānas,* see *Kathāvatthu,* ix.4, xi.1, xiv.5; problems discussed page 768 and following.

Theory of *kleśa-anuśaya* and of its abandoning in classical Yoga, see *Yogasutra,* ii.7 and following (which often reminds us of the *Kośa*).

Pali sources on the abandoning of the defilements, below note 22.

2. *upacayaṁ gacchanti.*Ipso facto "to accumulate" means to gain force and fruitfulness (results?), "to necessarily produce a retribution": *vipākadānāya niyatībhavanti.*See iv.50 and 120.

3. *Bhava* can be understood in the sense of *punarbhava,* rebirth or new existence; or, as in the formula for Pratītyasamutpāda, in the sense of *karmabhava* (iii.12, 13, 24, 36), that is, action, for action only accumulates by reason of the *anuśayas* (*Vyākhyā*).

The author explains below (vi.3, end) the roles of desire (or defilement), action and ignorance in the production of a new existence.

4. As we see in the *Bhāṣya, kleśa* is the equivalent of *anuśaya* for the Sarvāstivādins; the same for *paryavasthāna* (*paryutthāna*). For the Sarvāstivādins, the *anuśaya* of a *kleśa,* for example *kāmarāga* or sensual desire, is the *kleśa* itself; for the Vātsīputrīyas, it is the *prāpti* or possession of this *kleśa:* a person who is not presently bound by the defilement, "possesses" the defilement that he has had and which he will have; for the Sautrāntikas, it is the seed of the *kleśa,* the dormant *kleśa.*See below note 16.

5. *yaḥ kleśo yaddhātukaḥ sa taṁ dhātuṁ nātikrāmayati.*

Samghabhadra adds: 11. it puts one in a bad state, it makes one unfit (*āśrayadauṣṭṭhulyam janayaty akarmaṇyatāpādanāt*) (ii.26a-c); 12. it is hostile to spiritual qualties (*guṇān dveṣṭi*); 13. it provokes shameful actions and makes someone the object of blame; 14. it makes one leave the good path, for its disposes one to follow erroneous masters; 15. it plants the seeds of all sufferings of transmigration; and 16. it causes the physical universe to deteriorate (iii.99, iv.85).

6. See below v.20, note 69.

7. Attachment to the objects of the five material sense organs, visible things, sounds, etc. (the *pañca kāmaguṇāḥ*).

8. The order differs in *Dīgha,* iii.254, 282; *Aṅguttara,* iv.9; *Saṁyutta,* v.60, *Vibhaṅga,* p. 383: *kāmarāga, patigha, diṭṭhi, vicikicchā, māna, bhavarāga,* and *avijjā.*

9. *Saṁyukta, TD* 2, p. 236a2, 253a9. *uttaraniḥsaraṇa* = *paścān niḥsaraṇa* (*Vyākhyā*).

Compare *Aṅguttara* iii.233 = v.323: *na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ prajānāti* . . . ; v.188: *uttariṁ nissaraṇaṁ yathābhūtam* . . .

The most likely explanation is the following. A *rāga; rāgaparyavasthāna* is an explosion of *rāga, rāga* in action. We can understand *Vibhaṅga,* p. 383 as refering to *rāga* in a subtle state, as potential = *rāganuśaya;* the manifested *rāga* = *rāgapariyuṭṭhāna;* and *rāga* as a bond = *rāgasaṁyojana.*

According to the *Kośa,* v.47, *paryavasthāna* is a synonym for *kleśa,* defilement (but the Sūtra quoted can be understood: *rāgaparyavasthāna* = an explosion of desire). *Ibidem paryavāsthāna* is understood, rightly, as shamelessness, etc. (eight or ten *paryavasthānas*). *Paryavasthāna, paryavasthita,* "anger," "in the prey of anger, outside of oneself," in many places in the *Divyāvadāna* (references in Speyer, *Avadānaśataka, Index*) we have *tīvreṇa paryavasthānena paryavasthitaḥ, krodhaparyavasthitaḥ;* in p. 520.9 *paryavasthāna* is used to

describe all the defilements in an active state: "his *paryavasthāna* of affection disappears in order to make room for the *paryavasthāna* of hatred." Childers: *Mārena pariyuṭṭhitacitto:* having a mind possessed by Māra.

The distinction between *paryavasthāna* and *paryutthāna* appears to be chiefly verbal: there is *paryutthāna* when a defilement rises (*kun nas ldaṅ ba:* to arise, to expand, to explode); there is *paryavasthāna* when a defilment surrounds (*kun nas dkris pa*). We have seen that *rāgapariyuṭṭhita* = *rāgapateta* (*Aṅguttara,* iii.233). Some expressions of equivocal meaning are brought together in *Aṅguttara,* i.66; *kāmarāga-vinivesa-vinibandha-paligedha-pariyuṭṭhāna-ajjhosāna.*

10. According to Vasumitra (172a, Wassilief, p. 265), the Mahāsāṁghikas say: "The *anuśayas* are neither mind (*citta*) nor mental states (*caitta*). They do not have an object (*anālambana,* comp. *Kośa,* i.34, ii.34b). The *anuśayas* are different from the *paryavasthānas* (*kun nas dkris pa*): the first are disassociated from the mind (*viprayukta*), whereas the second are associated with the mind (*saṁprayukta*)." The Sarvāstivādins (173b, Wassilieff, p. 274) say: "The *anuśayas* are mental states, and are associated with the mind. All the *anuśayas* are *paryavasthāna,* but all *paryavasthānas* are not *anuśaya.*"

According to Bhavya (180a, Rockhill, p. 188), the Ekavyavahārikas say: "Since the mind is pure in nature, one cannot say that the *anuśayas* are associated with the mind or disassociated from the mind. The *anuśayas* are different from *paryutthānas* (*kun nas ldaṅ ba*)." [See *Mahāvyutpatti,* 30.9.55; 109.59.57]. On the mind which is pure by nature, *Aṅguttara,* i.10, *Kośa,* vi.77, Wassilieff, 265.

According to *Nettippakaraṇa,* p. 79: "Former *avidyā* is the cause of later *avidyā:* former *avidyā* is *anuśaya* of *avidyā;* later *avidyā* is the *paryutthāna* of *avidyā.*"

The Andhakas maintain: "*Anuśaya* is different from *pariyuṭṭṭhāna*"; an ordinary person's mind is good, but he does not however cease from being "endowed with *anuśaya*" (*sānusaya*); but one cannot say that he is *pariyuṭṭhita,* enveloped [by the defilements]. (*Kathāvatthu,* xiv.5). The same Andhakas maintain that *pariyuṭṭhāna* is disassociated from the mind (xiv.6).

The Andhakas and certain Uttarāpathakas say that the *anuśayas* do not have an object (*anāramaṇa*) (ix.4); the Mahāsāmghikas and the Saṁmitīyas say that the *anuśayas* are morally neutral, without causes, and disassociated from the mind (xi.1). *Anuśaya* as distinct from *pariyutthāna, Vibhaṅga,* p. 383.

11. The objectors, according to the *Vyākhyā,* are the Vātsīputrīyas; according to the Japanese editor (=Kyokuga Saeki), the Mahāsāṁghikas (See Vasumitra quoted note 10).

12. The *anubandha* of one defilement is the fact that it is favorable to the production of other defilements. We can also undestand *anuśaya* in the sense of *anuvṛtti:* "One abandons *kāmarāga* together with its continuation."

13. By metaphor, *anuśaya* = *anuśayaprāpti,* a cause being designated by the name of its effect (*upacāra*); in its correct sense (*mukhyavṛtti*), *anuśaya* = *paryavasthāna.*

14. This is the argumentation of Dharmottara, the author of Taishō no 1550 (Note of the Japanese editor).

> *eittakleśakaratvād āvaraṇatvāc chubhair viruddharvāt // kuśalasya copalambhād aviprayuktā ihānuśayaḥ //*

15. If an *anuśaya* is disassociated from the mind, the *anuśaya* is the "possession" of the defilement; now as long as a person is not definitively detached from the defilement, he keeps the "possession" of the defilement; thus he can never have a good mind.

16. On the theory of the seed (*bīja*) and of its capacity (*śakti*), see ii.36d (trans. pp. 211, 274); Chapter IX, trans. Stcherbatski, p. 947, Hsüan-tsang, xxx.13b. On memory, Chapter IX, Stcherbatski, p. 852; xxx.7a.

17. The Vātsīputrīyas (*Vyākhyā*) or the Mahāsāṁghikas (Japanese editor).

18. Reading of the *Vyākhyā;* according to the Tibetan version: *rāgānuśayo'nuśete. Majjhima,* iii.285: *so sukhāya vedanāya puṭṭo samāno abhinandati abhivadati ajjhosāyatiṭṭhati / tassa rāgānusayo anuseti.*

19. Quoted in the *Vyākhyā* below *ad* 36a-b with the reading *kṛtaḥ.*

20. Paramārtha: "... these also make ten."

21. The *anuśayas* are ten on the basis of their natures. By taking into consideration the sphere to which they belong and their mode of expulsion (Seeing each of the Four Truths and Meditation), one obtains the number of ninety-eight. According to the Yogācāras, one hundred and eight, see v.8; and below note 35.

Vasubandhu, faithful to his task, presents the system of the Abhidharma. Here is a summary of the *Prakaraṇa, TD* 26, p. 702a8 - p. 711b5:

How many of the twenty-eight *anuśayas* belong to Kāmadhātu? ... How many are abandoned though Seeing? ... How many of the thirty-eight *anuśayas* of Kāmadhātu are abandoned through Seeing? ... How many through the Seeing of Suffering?

What is the meaning of the word *anuśaya?* It signifies *aṇu, anuśayana, anusaṅga, anubandha* (*Kośa,* v.39). The *anuśaya* which is not abandoned, not perfectly known (*parijñā*) "becomes active and grows" (*anuśete,* glossed in the *Kośa* by *pratiṣṭhāṁ labhate, puṣṭim labhate*) by reason of two things: its object (*ālambana*), and the *dharmas* associated (*saṁprayoga*) with it. It "becomes active" in the Dhātu to which it belongs, not in another (v.18).

There are twelve *anuśayas: kāmarāgānuśaya, pratigha, rūparāga, ārūpyarāga, māna, avidyā, satkāyadṛṣṭi, antagrāhadṛṣṭi, mithyādṛṣṭi, dṛṣṭiparāmarśa, śīlvarataparāmarśa,* and *vicikitsānuśaya.*

How does *kāmarāgānuśaya* "become active?" By reason of the agreeable, of the pleasant ... How so *pratigha?* By reason of the disagreeable ... How so *rūparāga?* By reason of the agreeable ... How so *māna?* ...

Why is *kāmarāgānuśaya* produced? For three reasons: 1. *Kāmarāgānuśaya* is not abandoned or completely known; 2. some *dharmas* favorable to an explosion (*paryavasthāna*) of the *kāmarāga* present themselves; and 3. there is incorrect judgment (*ayoniśomanasikāra*) ... (v.34).

These twelve *anuśayas* make seven (by counting *rūparāga* and *ārūpyarāga* under the name of *bhavarāga;* by counting the five *dṛṣṭis* under the name of *dṛṣṭyanuśaya*) ...

These seven *anuśayas* make ninety-eight (by counting all of the categories of *kāmarāga* as categories of *kāmarāgānuśayas* to be expelled through the Seeing of Suffering, etc.)

How many of the ninety-eight are universal (*sarvatraga*), how many are non-universal (v.17)? [Twenty-seven are universal; sixty-five are non-universal; and six are both... ] (p. 702c7). How many have impure things for their object (*sāsravālambana*) (v.18) (p. 703a16), how many have conditioned things (*saṁskṛtālambana*) (p. 703b5) for their object?

How many "become active and grow" (*anuśete,* see v.17) from their object? from associated *dharmas*? from their object and from associated *dharmas*? from neither the one or the other? [The examination of this problem fills many pages, 702b22-711b5: How many "become active and grow" from the fact of the object; etc., from the *dharmas* abandoned through the Seeing of Suffering? ... from thoughts abandoned through the Seeing of Suffering? ... from thoughts associated with a false view abandoned through the Seeing of Extinction? ... from an *avidyā* abandoned by the Seeing of Extinction? ... from an *avidyā* with a false view abandoned by the Seeing of Extinction? ... ]

22. Some notes on the abandoning (*prahāṇa*) of the defilements according to the Pali sources (see vi.1):

1) *Majjhima*, i.7, distinguishes the *āsavas* abandoned through *dassana, saṁvara, paṭisevana, adhivāsana, parivajjana, vinodana* and *bhāvanā*.

2) According to the *Dhammasaṅgani* the three errors of *satkāyadṛṣṭi, vicikitsā* and *śīlvrataparāmarśa*, along with the defilements (*rāga*, etc.) which reside in these three errors, are abandoned through Seeing, along with the sensations, ideas, etc., which are associated with them, and with the actions which they produce (1002-1—6); all of the rest of the *rāgas, dveṣas, mohas*, with their associated defilements, sensations, and actions, are abandoned through cultivation or Meditation (1007). The causes (*hetu*) of the first group are abandoned through Seeing, whereas the causes of the second are abandoned through Meditation (1010-1011). Good (*kusala*) things, physical matter (*rūpa*) and unconditioned things (*asaṁkhatā dhātu*) cannot be abandoned. Compare *Kośa*, i.40.

3) *Kathāvatthu*, i.4, presents the thesis of a gradual abandoning of the defilements through the successive Seeing of the Truths of Suffering, etc.

4) *Atthasālinī*, p. 234, *anusayapajahana* through the path of Sotaāpanna and Arhat; p. 376, the abandoning of the *saṁyojanas* through the four Paths (See the table set up by Mrs Rhys Davids, *Psychology*, p. 303).

5) *Visuddhimagga*, p. 570 (Warren, p. 193), the order of the abandoning (*pahānakkama*) of the *upadanas*: the last three are abandoned by the Sotaāpanna; the first (*kāmupādāna*) by the Arhat; p. 684-6, by which the *ñāṇa* (of Sotaāpanna, etc.) are the different *saṁyojanas, kilesas* to be killed (*vajjha* = *vadhya* of the *Kośa*, v.6) . . . *upādānas*, (seven) *anuśayas, malas, kammapathas*, etc.; *diṭṭhivicikitsā* by the *ñāṇa* of the Sotaāpanna, *kāmarāga* and *paṭigha* by the *ñāṇa* of the Anāgāmin, and *māna, bhavarāga*, and *avidyā* by the *ñāṇa* of the Arhat.

6) Many types of *prahāṇa* are named and defined in the *Atthasālinī* p. 351, and in the *Sumaṅgalavilāsinī*, p. 20, which are not totally in agreement.

The *Sumaṅgalavilāsinī* says that, through *Vinaya*, one obtains morality (*sīla*), thus *vītikkamappahāṇa*, the abandoning of the outflowing of the defilements, that is, the abandoning of transgressions: for morality is opposed (*patipakkha*) to the *vītikkama* of the *kilesas*; it is opposed to the outflowing of the defilements and their manifestation through actions. This abandoning is also called *tadaṅgappahāṇa*, "partial abandoning." For the *Atthasālinī, tadaṅgappahāṇa* is the abandoning of a certain defilement or error (belief in an ātman, belief in a bad path, in eternity, in annihilation; to not see as dangerous that which is dangerous, etc.) through the Seeing of the composite character of the self, through the Seeing of the Path, etc. Maung Tin translates: "elimination of the factor in question." Through Sūtra, one obtains absorption and, as a consequence, *pariyutthānapahāṇa* or *vikkhambhanapahāṇa*, the (temporary) abandoning of the explosion or the manifestation of the defilements; an abandoning which consists of the fact of hindering, of conquering the defilements (*Mahāvyutpatti*, 130.5).

Through Abhidharma, one obtains *paññā*, and, as a consequence *anusayapahāṇa* or *samucchedappahāṇa*, the abandoning of the seeds of the defilements, an abandoning which consists of the definitive destruction (*samuccheda*) of the defilements.

23. The two Paths, the Path of Seeing, and Path of Meditation, are explained in *Kośa*, vi.1, 26, 49.

24. For example, the view of negation (*nāstidṛṣṭi*) or *mithyadṛṣṭi*, when it consists of negating the Truth of Suffering, constitutes an *anuśaya* abandoned through the Seeing of Suffering.

25. See vi.28, note.

26. Burnouf (*Introduction*, 263) explains: "the opinion that the body is what exists, that is, that it is the *self* which solely exists." Childers, according to his correspondent Subhūti,

explains *sakkāya* = *sakāya* = *svakāya* (as we have *anuddayā* = *anudayā*, etc., Muller, *Simplified Grammar*, p. 19). We thus have: *sakkāyadṛṣṭi* = the theory of one's body, the theory that the body is personal (Mrs Rhys Davids, *Psychology*, p. 257, quotes the *Suttanipāta*, 950, 951 with respect to this). See *Vibhāṣā* quoted note 28. E. Senart holds to *satkārya* (*Mélanges Harlez*, p. 292). Walleser, *ZDMG*. 64, 581, gives *svat-kāya*.

*Atthasālinī*, p. 348: *sakkāyadiṭṭhīti vijjamānaṭṭhena sati khandhapañcakasaṅkhāte kāye sayaṁ vā sati tasmin kāye diṭṭhīti*. *Expositor*, p. 450: a view arising with respect to the body in the sense of existing, and called the five aggregates, or, itself appearing as the view arising with respect to the body (??).

*Madhyamakāvatāra*, vi.120, 144 (p. 282 and 311 of the translation, *Muséon*, 1911): *Dhammasaṅgaṇi*, 1003.

*Sakkāya* = *pañcupādānakkhandhā*, *Majjhima*, i.299.

*Satkāyadṛṣṣṭi* is not "bad," *Kośa*, iv.12d, v.19.

27. As is shown by Hsüan-tsang's version and by other sources, Vasubandhu here presents the explanation of the Sautrāntikas. It is on this etymology that the Tibetan version rests: *'jig tshogs la lta ba* = "a view of the collection of that which perishes." We shall see below how *sat* = *'jig* = *huai* 壞 = to perish, to deteriorate = *mieh* 滅 (Paramārtha).

Hsüan-tsang: "To believe in the self and in things pertaining to a self is the *sat-kā-ya* view. We have *sat* because it perishes (*huai* 壞); collection is what is called *kā-ya:* that is, "collection of impermanent things." *Kā-ya* is *sat*, from whence *sat-kāya*.This *sat-kāya* is the five *upādānaskandhas*.This expression is used in order to avoid the idea of permanence and of unity, for it is by reason of these two ideas that there is a belief in a self. The Vaibhāṣikas explain: because it exists (*yu* 有), it is *sat;* the sense of "body" (*kāya*) is as above. One says that this view rests on the "existing body" in order to avoid the idea that the idea of self and of things pertaining to a self does not have an object [gloss of the Japanese editor: a refutation of the Sautrāntikas]. This view is called *sat-kāya* because it is produced by reason of *sat-kāya*."

Commentary of the Vijñaptimātra School: "The Sautrāntikas say that *sat* signifies "false, deceiving" (*wei* 偽); *ka-ya* = "body;" *ta-li-se-chih* 達利瑟致 = "view;" "body" signifies "accumulation," and is a metaphoric expression for accumulation; the view produced by reason of body-accumulation is the "false-body-view." The Buddha refutes the future Sarvāstivādin doctrine that the name is "existent-body-view;" consequently he says the word *sat*, "to deceive" (*sa wei* 薩偽). This same word *sat* signifies "existent;" but here it signifies "false" according to the etymology *sīdantīti sad iti* [Reading of S. Lévi].

Samghabhadra (*TD* 29, p. 605c15)explains: "By the force of cause (*hetu*, doubtless *sabhāgahetu*, see ii.52a trans. page 262) and the teachings, some fools recognize a "self" and "things pertaining to a self" in the five *upādānaskandhas*.This view is called *satkāyadṛṣṭi*. *Sat* because it exists; collection (*chü* 聚 = *rāśi*, etc.) is called *kāya:* the sense is *samavāya* (*ho-ho* 和合), or *ācaya* (*chi-chü* 積聚). *Kāya* is *sat*, thus *satkāya*.The sense is that of real existence and of multiplicity. This view admits the existence of a "self": now the self does not exist. One designates the object of this view by the word *sat* in order to avoid the idea that this view arises having a non-existent thing for its object; and in the fear that, as a consequence, there would be a belief in the reality of the "self," this object is designated by the word *kāya*.That is: Those who believe in a "self" as a unique entity, a "self" either in a series (=the series of minds, *cittasaṁtati*), or in many series (=series of minds and mental states, series of mental elements): now these series are not a "self," because the *kāya* is a multiplicity. As this view of "self" has *satkāya* for its object, it is called *satkāyadṛṣṭi;* the meaning is that this view has for its object the five *upādānaskandhas*. In fact the Sūtra says, "What all the Brahmins and monks who believe in a self, really have in view are the five *upādānaskandhas*."The Blessed One gives the name of *satkāyadṛṣṭi* to one single view of "self" and of "things pertaining to a self", so that one will not believe that the consciousness has a non-existent thing for its object (since the "self" does not exist), nor that the "self" exists (since the consciousness had for its object an existent thing and not a non-existent

thing). The Sautrāntika (that is, Vasubandhu) gives the following explanation: "We have *sat* because it perishes; collection (*chü*) is what is termed *kāya,* that is, 'a collection of impermanent things.' *Kāya* is *sat,* thus *satkāya.*This *satkāya* is the five *upādānaskandhas.*- This expression is used in order to avoid the idea of permanence and unity, for it is by reason of these two ideas that there is a belief in self." But what good is there in adding the word *sat* (with the meaning of "perishable")? The word *kāya* suffices to avoid the idea of permanence. If *sat* signifies perishable, one should simply say *kāyadṛṣṭi:* there is no *dharma* which is eternal and susceptible of forming a collection. Thus what value is there in qualifying *kāya* by a word signifying perishable?

28. *Vibhāṣā, TD* 27, p. 255a21:This view, having *satkāya* (*yu-shen* 有身 ) for its sphere (*satkāye pravartata iti*), is called *satkāyadṛṣṭi.*

Question: Are there other views that have *satkāya* for their spheres, not *asatkāya,* and which are called *satkāyadṛṣṭi?*

Other views have *svakāya* for their sphere, or *parakāya,* or *satkāya,* or *asatkāya;* thus they are not called *satkāyadṛṣṭi.*They have the *svakāya* for their sphere, that is, their own sphere (*dhātu*) and stage (*bhūmi*) for their object; or they have *parakāya* for their sphere, that is, another sphere, another stage. They have *satkāya* for their sphere, that is, the impure . . . This view, which has *satkāya* for its sphere, believes in a "self" and in "things pertaining to a self": thus it is called *satkāyadṛṣṭi.*Even though they have *satkāya* for their sphere, the others do not believe in a "self" or in "things pertaining to a self": thus they are not called *satkāyadṛṣṭi* . . . Vasumitra says: This view is called *satkāyadṛṣṭi* because it has only *svakāya* for its sphere; the five *upādānaskandhas* are called *svakāya.*

29. *Saṁyukta, TD* 2, p. 151a22; *Madhyama, TD* 1, p. 788a19; *Vibhāṣā, TD* 27, p. 38a14; *Kośa,* trans. by Hsüan-tsang, *TD* 29, p. 154c; *Saṁyutta,* iii.46: *ye keci bhikkhave samaṇā vā anekavidham attānaṁ samanupassamānā samanupassanti sabbe te pañcūpādānakkhandhe samanupassanti etesaṁ vā aññataram.*

30. See *Kośa,* iv.66a, 78b, 79c, 96; *Dhammasaṅgaṇi,* Para. 381, etc.

31. How is the view of annihilation, *ucchedadṛṣṣṭi,* a view of affirmation? Here the author speaks in general (*Vyākhyā*).

32. Omitted by Hsüan-tsang. Samghabhadra explains: *dṛṣṭyādīnām upādānaskandhānāṁ paratvena pradhānatvenāmarśo dṛṣṭiparāmarśa iti / paraśabdaprayogeṇa cāyam atiśayārtho labhyata iti.*

33. *Śīlavrata* is included in *rūpaskandha;* one should add *ādi* in order to mention the other *skandhas.* On *śīlavrata,* see iv.64c, v.38a-c; *Suttanipāta,* p. 108; *Mahāniddesa,* 66-68, 88-90, 310, 416; *Dhammasaṅgaṇi,* 1006; *Atthasālinī,* 355; Huber, *Sūtrālaṁkāra,* p. 125, 127, 130.

34. On the Lord, the creator of the world, see ii.64d (trans. page 306), *Aṅguttara,* i.173, *Majjhima,* ii.227, *Dīgha,* i.18 (Brahmā).

35. *Vyākhyā: tad idam ācāryeṇa saṁśayāvasthaṁ kṛtaṁ na svamataṁ darśitam / anye yogācāramatim apekṣyaivaṁ kṛtam.*Yaśomitra reproduces the explanation of someone (*kaścit*) who refutes the objection of *atiprasaṅga* (p. 780, line 1) and that of Samghabhadra; he presents the system of the Yogācārins: according to the Yogācārins, there are one hundred and twenty-eight *kleśas* or *anuśayas.* In Kāmadhātu forty are expelled through the Seeing of the Truths (each of the ten is expelled by each Truth); six are expelled through Meditation, namely *akalpikā satkāyadṛṣṭi* (spontaneous, not philosophical, belief in a self), *ucchedadṛṣṭi, sahaja rāga* (innate lust), *pratigha, māna* and *avidyā;* the same, with the exception of the five *pratighas,* in each of the two higher Dhātus.

The *Abhisamayālaṁkārāloka* (fol. 120 of my MSS) gives the same total: expelled through Seeing, one hundred and twelve (forty, thirty-six and thirty-six according to Dhātu); expelled through Meditation, six, five and five: *rāga, dveṣa, māna, avidyā, satkāyadṛṣṭi* and *antagrāhadṛṣṭi* (*dveṣa* is absent in the higher Dhātus). See vi.1.

I know of the one hundred and eight *kleśas* only through the note of Przyluski, *Açoka*, page 323.

36. On the *viparyāsas, Aṅguttara,* ii.52; *Nettippakaraṇa, passim (vipallāsa), Vibhaṅga,* 376 (*viparyesa*); compare *Saṁyutta,* i.188, *Dhammasaṅgaṇi, vipariyesagāha* and the note of *Atthasālinī,* page 253; *Śikṣāsamuccaya,* 198.11; *Friendly Epistle,* 48, *Yogasūtra,* ii.5 (definition of *avidyā*).

37. *Mahāsaṁgītidharmaparyayā; Aṅguttara,* ii.52 (*vipallāsa*); *Vibhaṅga,* 376 (*saññā, citta, diṭṭhivipariyesa*); *Visuddhimagga,* 683.

38. *Nikāyāntarīyāḥ.*According to *Vibhāṣā,* below, the Vibhajyavādins. Hsüan-tsang: "Some other masters . . . "

*Vibhāṣā, TD* 27, p. 536c8: "Some others say that, among the twelve errors (*viparyāsa*), eight are solely abandoned through the Seeing of the Truths, and four, also through Meditation. These masters are the Vibhajyavādins." On the Vibhajyavādins, see P'u-kuang, *TD* 41, p. 310b23: "They say that there is no formal opinion which is completely correct (*fei chin li* 非盡理 ), that [the past and the future] exist in part, do not exist in part, and that one should distinguish the two: thus they are called 'the school of those who speak after having distinguished' (*fen pieh shou pu* 分別說部 ), in Sanskrit: Vibhajyavādins."

According to the *Vijñaptimātravṛtti (wei shih shu* 唯識疏 ), iv.35.10: "Those who are called Vibhajyavādins are now the Prajñaptivādins (*shuo chia pu* 說假部 )." According to the *Samayabhedoparacanacakra (tsung lun* 宗論 ): "Two hundred years later there emerged a school from out of the Mahāsāṁghikas called the Prajñaptivādins" (see Wassiliev page 251, and the note where we see that, in this version of the *Samayabheda,* one of the two Chinese translators here reads Vibhajyavādins). A commentator remarks: "According to these two explanations, the Vibhajyavādins form but a single school [with the Prajñaptivādins]. But the *Vibhāṣā,* 23.5 says: "The Mahāsāṁghikas, etc., are called Vibhajyavādins." So too the *Arthapradīpa* (? *i-teng* 義燈 ): "Either the Vibhajyavādins are certain masters of the Great Vehicle, or all the schools of the Small Vehicle are called Vibhajyavādins: these latter are not a definite school. Also, in the *Saṁgraha* (? *she-lun* 攝論 ), the Vibhajyavādins are strictly defined as being the Mahīśāsakas: in the *Vibhāṣā,* they are strictly defined as being the Sāṁmitīyas" (Note of Saeki *ad* xix.9a9).

Note the classic references to the Vibhajyavādins, Commentary on the *Kathāvatthu,* Vasumitra, etc., in Kern, Wassilief, Waters, etc. See v.25.

39. "Seeing" (*paśyati*) designates the consciousness obtained through *ānantaryamārga;* "knowing" (*jānāti*), the consciousness obtained through *vimuktimārga* (vi.28).

40. The Blessed One said: . . . *śrutavata āryaśrāvakasya smṛtisaṁpramoṣā utpadyante / atha ca punaḥ kṣipram evāstaṁ parikṣyam paryādānaṁ ça gacchanti.*

41. According to the Tibetan: "Others say: . . . "According to the the Japanese editor: "Here the author criticizes the Vaibhāṣikas . . . "

42. The Tibetan only gives the first line of the stanza, but quoted completely by Hsüan-tsang. This is *Saṁyutta,* i.188; *Theragāthā,* 1223; *Visuddhimagga,* page 37-38. Cf. *Suttanipāta,* 340. According to the *Vyākhyā: kāmarāgābhibhūtatvāc cittaṁ me paridahyate / aṅga me gautama bhūmi śāntiṁ (?) tvam anukampayā // viparyāsena saṁjñānāṁ cittaṁ te paridahyate / nimittaṁ varjyatāṁ tasmāc chubham rāgopasaṁhitam //* Vāgīśa was a Srotaāpanna, and consequently freed from all the *anuśayas* that one abandons through the Seeing of the Truths.

43. According to the *Vyākhyā:* "As the doctrine of the other school, *nikāyāntarīya,* (note 38 above) is contradicted by the Vaibhāṣikas by means of a text of Scripture, and as the doctrine of the Vaibhāṣikas is similarly contradicted by the other school, as a consequence some other

masters, constituting a third party, took the words and resolved the problem of the contradiction of the Sūtras."

According to Hsüan-tsang: "Other masters say . . . "The Japanese editor believes that the author is now presenting the opinion of the Sautrāntikas.

44. One can also explain that the expression of this Sūtra: "to see and to know the Truth: this is Suffering," does not refer to only *darśanamārga*, the Path of Seeing the Truths, which Vāgīśa possesses, but also to *bhāvanāmārga*, the Path of Meditation [which, when it is pure (*anāsrava*) bears on the Truths, vi.1]: and Vāgīśa does not possess this second Path.

45. *Mānasaṁyojana, Prakaraṇapāda, TD* 26, p. 693a29; *Vibhaṅga*, 353; *Dhammasaṅgaṇi*, 1116, trans. 298; *Comm.* page 372 (*Expositor*, page 478); *Aṅguttara*, ii.430. *Ahiṁkārama-miṁkāramāna* in *Majjhima*, i.486 and elsewhere.

46. The Āryan is a person who has seen the Truths and who has expelled the *anuśayas*, *satkāyadṛṣṭi*, etc., which are expelled through Seeing (*darśana*); but he has not necessarily expelled the *anuśayas* whose expulsion requires *bhāvanā* (Meditation, or repeated seeing of the Truths, etc.). However these non-expelled *anuśayas* do not become active within him.

47. *Tathā* is translated as et cetera, according to the commentary; the simplest meaning is "in the same manner;" see *Kośa* v.lb. for an interpretation of the same word.

48. According to the rule: *ye yaddarśanaheyālambanās te taddarśanaheyāḥ / avaśiṣṭā bhāvanāheyāḥ*.See above page and v.60-61.

49. *Dīgha* iii.216 distinguishes *kāmataṇhā, bhavataṇhā, vibhavataṇhā* and *rūpataṇhā, arūpataṇhā, nirodhataṇhā.*

On *vibhavatṛṣṇā*, see *Visuddhimagga*, 568, 594, and *Madhyamakavṛtti*, 530 note 4.

*Vibhāṣā, TD* 27, p138b9: There are three *tṛṣṇās, kāmatṛṣṇā, bhavatṛṣṇā, vibhavatṛṣṇā* . . . There are some masters, namely the Vibhajyavādins, who say that *vibhavatṛṣṇā* that the Sūtra mentions is abandoned by Seeing and by Meditation. It was in order to refute this opinion and to show that the *vibhavatṛṣṇā* mentioned in the Sūtra is abandoned by Seeing alone, that this treatise was composed (*tso ssu lun* 作斯論): Should we say that *vibhavatṛṣṇā* is abandoned through Seeing or Meditation? Answer: We should say that it is abandoned through Meditation. *Vibhava* is the *anityatā* (impermanence = non-existence, destruction) of the *nikāyasabhāba* (ii.41); the *tṛṣṇā* which has this *anityatā* for its object is called *vibhavatṛṣṇā;* thus it is solely abandoned through Meditation, for *nikāyasabhāga* is abandoned through Meditation. There are some masters who say that *vibhavatṛṣṇā* is abandoned either through Seeing or through Meditation. When is it abandoned through Seeing? When it is attachment (*rāga*) to the *vibhava* of the *dharmas* abandoned through Seeing. When is it abandoned through Meditation? When it is attachment to the *vibhava* of the *dharmas* abandoned through Meditation.

Question: Who maintains this opinion? Answer: The Vibhajyavādins. They say that *vibhava* is the *anityatā* of the Three Dhātus, that *vibhavatṛṣṇā* is the *tṛṣṇā* relative to this *anityatā*, that, *anityatā* being abandoned through Seeing and Meditation, the same holds true for the *tṛṣṇā* relative to it . . . Certain masters say: If one follows the Sūtra (*sūtrārtha*), *vibhavatṛṣṇā* is abandoned solely through Meditation; but according to the Truth (*tattvārtha*) it is abandoned through both Seeing and Meditation. How is this? The Sūtra says: "It is as if someone overwhelmed by fear and by suffering thinks: May I, after death, be annihilated, disappear, no longer exist!" In this Sūtra one should understand *vibhava* as the *anityatā* subsequent to *nikāyasabhāga:* this *vibhava* is abandoned through Meditation, and so *vibhavatṛṣṇā* is not abandoned through Seeing. Here the Master (*lun-chu*) presents the meaning of the Sūtra . . . When one is attached to the truth, one should say as the Vibhajyavādins above: "*Vibhava* is the name of the *anityatā* of the Three Dhātus . . . "

*Vibhāṣā, TD* 27, p. 138c26: Why does the Srotaāpanna not produce *vibhavatṛṣṇā*? Answer: Because he sees the nature of things (*dharmatā*); that is, seeing that the nature of things is a series of causes and effect, he ,does not desire annihilation (*uccheda*). In the

second place, because he believes in the result of action; that is, believing that action and its effect are the successive parts of one series, he does not desire annihilation. Again, because he understands emptiness, the Srotaāpanna obtains *śūnyatāvimokṣamukha* (viii.24); he knows that there is no present existence, nor subsequent non-existence of the "self" and "things pertaining to self;" consequently he does not produce *tṛṣṇā,* the desire for annihilation, or subsequent destruction. Furthermore, *vibhavatṛṣṇā* is nourished (*upacita*) by *vibhavadṛṣṭi* (v.7), and *vibhavadṛṣṭi* manifests itself following it; now the Srotaāpanna has already abandoned *vibhavadṛṣṭi,* so he does not produce *vibhavatṛṣṇā.*

50. In order to demonstrate that one can "love impermanence," Yaśomitra quotes the Sūtra: *yāvad ayam ātmā jīvati tiṣṭhati dhriyate yāpayati tāvat sarogaḥ sagaṇḍaḥ saśalyaḥ sajvaraḥ sapridāhakaḥ / yataś cāyam ātmā ucchidyate vinaśyati na bhavati / iyatāyam ātmā samyaksamucchinno bhavati /*

51. *asmitā* = *asmimāna.*

52. Hsüan-tsang reads *bhagnapṛṣṭhatvāt,* "their back being burned." The Tibetan has *rkaṅ,* marrow.

53. Independent or *āveṇikī avidyā,* is the *avidyā* which does not accompany other *anuśayas, rāga,* etc.

On the universals, ii.54a-b.

54. That is: they bear, in their Dhātu, on the five categories (*nikāyas,* ii.52b), which are abandoned through the Seeing of Suffering, etc. According to another explanation, they are called universals because they are the cause of *anuśayas* belonging to all five categories.

55. According to Hsüan-tsang, "superior" refers to the higher Dhātus or *bhūmis.*These *anuśayas* are not in the lower ones. On the *sarvatragas* and the *bhūmis,* see v.18.

56. *Vibhāṣā, TD* 27, p. 93a5. Some say that, not having any object, *avidyā* does not have any pure *dharmas* for its object; in fact, it is not *jñāna* by nature; rather, it forms an obstacle to the knowledge of things . . . (Samghabhadra *TD* 29, p. 613b10). See iii.28c, v.38d.

57. See *Vibhāṣā, TD* 27, p. 94a12.

58. Hsüan-tsang adds: "which are abandoned through the Seeing of *anāsrava,*" according to *Vibhāṣā, TD* 27, p. 93a15, which Vasubandhu summarizes in Kārikā 16.

59. According to other authorities, *kuśaladharmacchanda* is *śraddhā* (ii.25) or again the universal mental state of *adhimukti* (ii.24). *Kathāvatthu,* ix.2.

60. One prides himself solely on gross and mobile things which provoke satisfaction in the lower *bhūmis.*

61. Our texts interpert *anuśete,* or *anuśayana,* in the sense of *puṣṭiṁ labhate,* "to undertake growth," and *pratiṣṭhāṁ labhate,* "to begin, to become active;" see i. English trans. page 59 and v.39. The Tibetan version *anuśete* = *rgyas 'gyur* = to become great. The Chinese *sui-tseng* 隨增 has the same meaning.

In certain cases an *anuśaya* grows by the fact that it becomes active in the object; in other cases it grows by the fact of the sensations, etc., which favor its growth.

On the two types of *anuśayana,* see *Saṁyuktahṛdaya, TD* 28, p. 901b6ff, Samghabhadra, *TD* 29, p. 898c11, *Vibhāṣā, TD* 27, p. 257a26, and p. 442b24 to 452b19 (Saeki also refers to *Vibhāṣā* 32.1 and 16.1). Saeki quotes the *Vibhāṣā,* p. 110a20: Certain masters say that the *anuśayas* do not constitute *anuśayana* in the *dharmas* associated with the mind. The Dārṣṭāntikas say: To affirm that the *anuśaya* constitutes the object of *anuśayana* is to admit that it grows by the fact of the pure *dharmas* or the *dharmas* of a higher sphere, when it has for its object similar *dharmas* [and this contradicts the thesis v.18a-b]; to affirm that it

constitutes *anuśayana* in associated *dharmas* is to admit that the *anuśaya* [for example, attachment] will never be cut off, or that even if it is cut off, it will always be *anuśayana,* for one cannot definitively disjoin the mind from associated *dharmas* [, for example, from agreeable sensation which nourishes attachment.]." See below note 62.

62. See v.39.

63. *Vibhāṣā, TD* 27, p. 444c21: "Is a locus of *anuśaya* also a locus of *anuśayana*? [That is: is the object on which an *anuśaya* can bear—the thing relative to which one takes up attachment, hatred, doubt, false view, etc.—always favorable to the development (*puṣṭi*) and the installation (*pratiṣṭhālābha*) of the *anuśaya*?]Pure (*anāsrava*) things (Nirvāṇa and the Path) are loci of *anuśaya* but not loci of *anuśayana*. Vasumitra says: When one produces *anuśaya* having impure (*sāsrava*) things for their object, the *anuśayas* progressively increase (*sui-tseng*) [that is, they grow by the fact of these things taken as object], in the same way that the organ of sight of a person who looks at the moon develops (*tseng-ch'ang* 增長 ); when one produces *anuśayas* having pure things for their object, the *anuśayas* diminish, like the organ of sight of a person who looks at the sun."

64. As long as *rāga* is not abandoned, it will continue to develop from the fact of the agreeable sensation which is associated with the mind.

65. *Vibhāṣā, TD* 27, p. 259c8.

66. See note 27, and also *Bodhisattvabhūmi, Muséon,* 1906, 224.

67. According to the Japanese editor, the Sautrāntikas.

68. This refers to the doctrine of Kāpila and the Vaiśeṣikas, of the philosophical proponents of an *ātman*.

69. On the roots of evil, iv.8c-d. The commentary on the *Nāmasaṁgīti* quotes an Abhidharma treatise which enumerates the six *anuśayas: mānadṛgvicikitsāś ca rāgapratigh-amūḍhayaḥ.*

70. The word "all" signifies "of the five categories," abandoned through the Seeing of Suffering, etc. (ii.52b).

71. *Vibhāṣā, TD* 27, p. 259c8-260a9: Some (= the Dārṣṭāntikas) say that all *kleśas* are bad (*akuśala*); others, that the *kleśas* of Kāmadhātu are bad, whereas the *kleśas* of the other Dhātus are neutral; a third hold that, among the three bonds (*saṁyojana*) of Kāmadhātu, one bond is neutral, namely *satkāyadṛṣṭi*... Why is *satkāyadṛṣṭi* neutral? ...... It is not bad because it does not absolutely destroy the *āśaya* (see above, iv.80d) and it does not destroy the *āśaya* because it is not associated with non-shame and non-respect . . . it is neutral because it does not have retribution (*vipāka*). Vasumitra says: "because it does not produce gross actions of the body and voice" (compare iv.12d, p. 580 of the English translation).

72. On morally neutral things, see ii.66, iv.9d.

73. *Kośa,* ii.57, 71b.

74. *Tṛṣṇā* with respect to the *dhyānas* and the *ārūpyas* ("nonmaterial" absorptions) which are "tasteable" (viii.6), at the moment of its arising with respect to the heavenly dwellings, is, in the higher spheres, neutral. All *avidyā* of the higher spheres, and the two views of *satkāya* and *antagrāha* in Kāmadhātu, are neutral. *Prajñā* in Kāmadhātu (1) associated with these two views, or (2) associated with minds arisen from retribution, etc., is neutral, like all *prajñā* of the higher spheres associated with the *kleśas,* or which is also associated with the minds arisen from retribution, etc. (The content of "etc." varies according to the spheres, see ii.72

75. Hsüan-tsang translates Aparāntakas as "masters of foreign countries." The term *dhyāyin* is taken in a pejorative sense, see Āryadeva, *Catuḥśatikā*, 176 (*Mem. As. Soc. Bengal*, iii.8, 1914, p. 473): *kaścid dhyāyī cittavibhramam anuprāptaḥ kapālaṁ mama śirasi lagnam iti* . . . Bad *dhyāna*, *Majjhima*, iii.14.

76. A *tṛṣṇottaradhyāyin* is a "meditator" who cultivates the "tasteable" *dhyāna* (*āsvādanasaṁprayuktadhyāna*, viii.6): a *dṛṣṭyuttaradhyāyin* produces a *dṛṣṭi* of eternity, etc.; a *mānottaradhyāyin* thinks: "I possess this *dhyāna*, others do not possess it." One who cultivates *dhyāna* with excessive *tṛṣṇā* (*tṛṣṇottaram*, *tṛṣṇoparikam*), or who is dominated by *tṛṣṇā* (*tṛṣṇottaraḥ*, *tṛṣṇādhikaḥ*, is called a *tṛṣṇottaradhyāyin*.The other two names are explained in the same way.

These are all different modes of *kleśa* within those who enter into meditation; they are the root, the cause of neutral *dharmas*.

According to Hsüan-tsang: Why do the Aparāntakas create these four neutral roots? Because the *mahāpuruṣas* cultivate the superior absorptions without passing beyond the point of departure which is made up of *tṛṣṇā*, *dṛṣṭi* and *māna* . . .

77. *Saṁyutta*, 32.1, 34.12; *Ekottara*, *TD* 2, p. 784b2. See De la Vallée Poussin's *Nirvāṇa* (1924).

78. See *Mahāvyutpatti*, 86, according to Taishō no. 1536; *Dīgha*, iii.229, *Aṅguttara*, i.197, ii.46, *Milinda*, 144; Childers *sub. voc. pañho*.Five types of very different questions, *Atthasālinī*, p. 55, *Sumaṅgalavilāsinī*, 68.

For *ekaṁsikā dhammā*, *anekaṁsikā*, see *Dīgha*, i.191.

79. The Tibetan has "This person;" see page 801.

80. Hsüan-tsang takes up the above paragraph immediately before explaining the Ābhidhārmikas.

81. According to Hsüan-tsang: One should answer (*vyākaraṇa*) by distinguishing this question. A general answer is not suitable, for even though the questioner knows in general that all does not arise, the problem has not been explained (*na vyākhyātam*).

82. *Vibhāṣā*, *TD* 27, p. 75b20. The *Vyākhyā* explains: *ṣaṭpādābhidharmapāṭhin*.

83. *Vibhāṣā*, *TD* 27, p. 75b29-c2: Why should one answer these questions categorically? These questions lead to great advantages, lead to good *dharmas*, are favorable to *brahmacarya*, produce *bodhi*, and cause one to attain *nirvāṇa*.This is why one should respond to them in a categorical manner. Compare *Dīgha*, i.191.

84. The Tibetan has: *caṅ mi smra ba am / bdag ñid luṅ ston du bzhug ces bya ba'i tha thsig go*.

85. Missing in the Tibetan.

86. According to Hsüan-tsang: When someone asks if *puruṣa-saṁjñā* is identical or not identical to the *ātman*, one should ask: "What *ātman* are you refering to in asking this question?," and if he answers "I am refering to the gross self . . . "

87. The Tibetan has *de bzhin oṅs pa*.The usual reading is *de bzhin gśegs pa*.

88. *Svalakṣaṇakleśa* = *kleśa* bearing on a determinate object; the object of *rāga* and *māna* is always agreeable; the object of *pratigha* is always disagreeable.

89. Kārikās 25-27 continue the presentation and the criticism of the *sarvāstivāda*, "the doctrine of universal existence," as understood by the Sarvāstivādin-Vibhāṣikas. This problem is studied in the *Introduction*. Our text has been translated by Th. Stcherbatsky,

*Central Conception of Buddhism*, 1923, Appendix, p. 76-91.

De la Vallée Poussin translated the Chapter of Devaśarman's *Vijñānakāya* which treats of the existence of the past and future in an anniversary volume of the École française d'Extrême-Orient.

See *Kośa*, i.7c-d, 34d, iv.35a-b, v.62; trans. i. page 70.

*Kathāvatthu*, i.7-8, note of Shwe Zan Aung, p. 375, 392 of the translation; ix.6-7; *Milinda*, 50-54; *Visuddhimagga*, 686 (If one abandons present, past, and future defilements; comp. *Kathāvatthu*, xix.1).

Āryadeva, *Catuḥśatikā*, 256-8 (*Memoirs As. Soc. Bengal*, iii.8, 1914, p. 491); *Bodhicaryāvatārapañjikā*, 579-580 (Traikalyavādin); *Madhyamaka*, xvii.14, xxii.11, xxxv.5; Wassilieff (on the Prāsaṅgikas), 363 (=331).

Remarks of A. B. Keith, *Buddhist Philosophy*, 163-5. See also the bibliography below note 94.

90. The Chinese versions give: "The three time periods (literally 'worlds,' *loka*) exist;" but according to the Tibetan: "The Vaibhāṣikas do not maintain that conditioned things (*saṁskṛtas*), which have the characteristics of conditioned things, are eternal; but these masters maintain that they exist in all of the time periods" (*dus rnams kun tu yod par ni gsal bar dam 'cha'o*).

91. *Saṁyuktakāgama*, *TD* 2, p. 20a11: *rūpam anityam atītam anāgatam / kaḥ punar vādaṃ pratyutpannasya / evaṁdarśī śrutavān āryaśrāvako'tīte rūpe'napekṣo bhavati / anāgataṁ rūpaṁ nābhinandati / pratyutpannasya rūpasya nirvide virāgāya nirodhāya pratipanno bhavati / atītaṁ ced bhikṣavo rūpaṁ nābhaviṣyan na śrutavān āryaśrāvako . . .*

Compare the quotation from the same Sūtra, *Madhyamakavṛtti*, xxii.11; *Majjhima*, iii.188.

92. *Saṁyutta* ii.72, etc.; *Kośa*, iii.32.

93. Paramārtha: "If a person says that all exists,—past, present, future, space, *pratisaṁkhyānirodha* (=Nirvāṇa), and *apratisaṁkhyānirodha*,—it is said that this person is of the Sarvāstivādin school. There are other persons who say, 'Present *dharmas* exist; past actions, if they have not produced their result, exist; but when they have produced their result, they no longer exist, as do neither future *dharmas* which are the results [of a past or present action].' Persons who say that the three time periods exist but who make these distinctions, are not Sarvāstivādins, but Vibhajyavādins.

Vasumitra, on the Kāśyapīyas (Wassiliev, 283, fol 176b): "The action whose retribution has ripened, does not exist; the action whose retribution has not ripened, exists; the *saṁskāras* arise from past causes and not from future causes." This is the thesis of the Kassapikas, *Kathāvatthu*, i.8.

On the Vibhajyavādins, above note 38.

94. The *Vyākhyā* gives the terms *bhāvānyathika*, *lakṣaṇāyathika*, *avasthānyathika*, *anyathānyathika*.

*Bhāvānyathika* = "one who maintains that the time periods differ (*anyathā*) through the fact of *bhāva*." But *anyathānyathika* is translated into Tibetan *gzhan daṅ gzhan du gyur pa pa;* and we have the gloss *pūrvāparam apekṣyānyonya ucyate:* "the time period is called reciprocally distinct (*anyonya*) by reason of what follows and precedes." *gzhan daṅ gzhan* = *anyonya*. The Chinese sources translate the name of the fourth master "who affirms that the difference of the time periods is related to their relationship (*apekṣā*)."

See Rockhill, *Life of the Buddha*, p. 196 (translation of the work of Bhavya on the sects); Watters, *Yuan Chwang*, i.274. The author of the *Yogasūtras*, iii.13, iv.12, etc., relies on Sarvāstivādin sources, see "Notes bouddhiques," *Bull. Acad. de Belgique*, 1922, p. 522.

95. Wh[illegible] characteristic is active (*labdhavṛtti*), the *dharma* is endowed with this

characteristic, but it is not devoid of other characteristics, for in this hypothesis a certain future *dharma* could not later be this same present and past *dharma.*

96. The two commentators on Hsüan-tsang differ. According to Fa-pao (TD 41, p. 704a11, a19-23), the future is posited relative (*apekṣā*) to the past and the present; the past, relative to the present and the future; the present, relative the past and the future. This is also the opinion of Samghabhadra. According to P'u-kuang (*TD* 41, p. 311a6-8, a26-28), the future is posited relative to former things; the past, relative to later things; and the present relative to both: this is the system of the *Vibhāṣā, TD* 27, p. 396b18-23.

97. *Vibhāṣā, TD* 27, p. 396a10: "The Sarvāāstivādins have four great masters who differently establish the differences of the three time periods ... 1. Vasumitra who says that they differ through their state (*avasthā*); 2. Buddhadeva who says that they differ through their point of view (*apekṣā*); 3. the follower of difference with respect to *bhāva,* who says: a *dharma,* changing its time period, differs through its *bhāva,* not through its nature ... ; a *dharma,* passing from the future into the present, abandons its future *bhāva* and acquires its present *bhāva,* yet neither loses nor acquires its nature ... ; and 4. the follower of difference with respect to its *lakṣaṇa.*" The Ekavyavahārika school (*i-shuo pu* 一説部 ) says that the three time periods are only speech, and that their nature does not exist. The Lokottaravādins posit the time period by reason (*i* ) of the *dharma:* thus that which is worldly (*laukika*) relatively exists, whereas that which is transworldly (*lokottara*) really exists. For the school of the Sūtras (*ching-pu* 經部 ), and for the Mahāsāṁghikas (*ta-chung-pu* 大衆部 ), the past and the future do not exist; only the present exists.

98. The *Vibhāṣā, TD* 27, p. 396b18: refutes the theory of the difference of *bhāva:* "Outside of the characteristics of a *dharma,* what can indeed be its *bhāva?*" But a commentary says: The nature of a *dharma* in the three time periods is not transformed; there is only difference in the fact of its activity or non-activity, etc.: this is the *bhāva* of a *dharma.* But this transformation (*pariṇāma*) is not similar to that of the Sāṁkhyas: these latter say that the nature of the *dharmas* is eternal and yet it transforms itself into the twenty-three *tattvas.*Now the nature of a conditioned *dharma* is not eternal. It is by reason of this modification,—activity, non-activity, etc.,—that we speak of transformation. The theories established by Ghoṣaka and Buddhadeva are also irreprochable: they do not present any great difference from that of Vasumitra. Only Vasumitra gives a solid and simple explanation. Furthermore the Śāstra Master (Vasubandhu), in agreement with the *Vibhāṣā,* prefers it ...

99. *Vibhāṣā, TD* 27, p. 393c18: Sensation not yet experienced is future; while one experiences it, it is present; experienced, it is past ...

100. *Vibhāṣā, TD* 27, p. 394c5: Is activity the same thing as the nature of a *dharma?* Is it different? It is not possible to say that it is the same thing nor that it is different ...

101. On the definition of *abhūtvā bhāvaḥ,* see the sources quoted *Madhyamakavṛtti,* p. 263, *Majjhima,* iii.25, *Śikṣṣāsamuccaya,* 248, *Milinda,* 52, etc.

102.

*svabhāvaḥ sarvadā cāsti bhāvo nityaś ca neṣyate /*
*na ca svabhāvād bhāvo'nyo vyaktam īśvaraceṣṭitam //*

Quoted by Prajñākaramati, *Bodhicaryāvatāra,* p. 581, who utlilzes (p. 579-582) the *Kośa* without citing his source.

That is: The self nature (*svabhāva, svalakṣaṇa*) of *rūpa,* etc., always exists; but the being, *rūpa,* etc. (*rūpadibhāva*), is not held to be eternal. Would it thus be different from its self nature? No, it is not different from its self nature. Purely arbitrary, this theory is an arbitrary action, which has no justification (*nātra yuktir asti*).

103. *Saṁyukta*, 13.21 (*TD* 2, p. 92b15?).

104. According to Hsüan-tsang: "the word 'is' is applied to what exists, as well as to what does not exist." *Bodhicaryāvatāra*, 581.17: *astiśabdasya nipātatvāt kālatrayavṛttitvam*.See ii.55d, page 245 of our translation.

105. Or, according to one varient: "on the subject of the Parivrājakas. . . " This refers to the monks who assassinated Maudgalyāyana and who affirmed the non-existence of past action: *yat karmābhyatītaṁ tan nāsti.*

According to the gloss of the Japanese editor, this Sūtra is found in *Madhyama* 4.10; according to the *Vyākhyā*, in the *Saṁyuktakāgama*. Neither *Jātaka* 522, nor the *Dhammapada* commentary (x.7), which recounts the death of Maudgalyāyana, gives the name of the Parivrājakas.

106. Quotation (*Saṁyukta*, *TD* 2, p. 92c16) reproduced in *Bodhicaryāvatāra ad* ix.142 (p. 581): *cakṣur bhikṣava utpadyāmānaṁ na kutaś cid āgacchati / nirudhyamānaṁ ca na kvacit saṁnicayaṁ gacchati / iti hi bhikṣavaḥ cakṣur abhūtvā bhavati bhūtvā ca prativigacchati.*

Another fragment of the *Paramārthaśūnyatāsūtra* is quoted *ad* ix.73 (p. 474): *iti hi bhikṣavo'sti karma / asti phalam / kārakas tu nopalabhyate ya imān skandhān vijahāti anyāṁś ca skandhān upādatte;* a quotation reproduced in *Madhyamakāvatāra* (p. 262, Tibetan trans.), *Sūtrālaṁkāra*, xviii.101 (text p. 158, trans. p. 264) and utilized by Vasubandhu (Hsüan-tsang's edition, *TD* 29, p. 154c13, p. 155b26) in the supplement to the *Kośa.*

107. *Abhūd bhaviṣyati ca:* that which, in the present, has been or will be "visible," is the object.

108. *Divyacakṣuravabhāsa*, vii.42.

109. *Saṁyukta*, 26.25. "Progress" = *khyad par du 'gro.* Samghabhadra (*TD* 29, p. 635b17) quotes a more developed redaction.

110. *Lo rtsi ba pa rnams*, "troops in the rain." One should add this quotation to the two passages mentioned by Garbe, *Sāṁkhya-Philosophie*, p. 36, *Yogabhāṣya*, iii.52 and *Sāṁkhyattattvakaumudī*, *ad* 47. Samghabhadra, *TD* 29, p. 634a5.

111. *Mahāniddesa* p. 133: *sabbaṁ vuccati dvādasāyatanāni; Saṁyutta*, iv.13: *kiñ ca bhikkhave sabbam? cakkhuṁ cevarūpā ca* . . . *Majjhima*, i.3. *Saṁyukta*, *TD* 2, p. 91a27. See also De la Vallée Poussin's *Nirvāṇa* (1924), Chap. III, Para. 1.

112. Hsüan-tsang: "The past and the future truly exist, as does the present. All those who, here, are not capable of explaining [gloss of the Japanese editor, "the objections of the Sautrāntikas"] and who desire their own good (*Mahāvyutpatti*, 245.1201), should know that 'The nature of things is very profound;' it is not of the sphere of reasoning. Do those who are not capable of explaining it have the right to deny it? (*ch'i pu neng shih pien po wei wu* 豈不能釋便撥爲無 )."

Samghabhadra (*TD* 29, p. 634c19-635a2) protests with vigor: "Do not attribute to the Vaibhāṣikas opinions which are not theirs! . . . What are the difficulties that I have not explained?"

I do not believe that Stcherbatski's version, p. 91, is correct. *dran ba* = *t'ung-shih* 通釋 = *nī* = to explain. There is no reason to correct "undoubtedly" by *bśad pa* which is not suggested either by Hsüan-tsang or by Samghabhadra, although MacGovern thinks so.

113. Added by Paramārtha.

114. *Adhvasaṁgṛhītatvāt* = *adhvasvabhāvatvāt*, i.7c.

115. *Vibhāṣā*, *TD* 27, p. 394b19: "When future conditioned (*saṁskṛta*) things arise, should

one say that they arise having already arisen, or that they arise not yet having arisen? What harm is there in admitting either of these hypotheses? Both of them are bad . . .

"Answer: One should say that the *dharma,* already arisen, arises by reason of causes and conditions (*hetupratyaya*): this means that all *dharmas* already possess their self natures, each one of them remains in its nature and, already possessing this nature, one says that it has arisen. But it has not arisen from causes and conditions: even though its nature is already arisen, one says that it arises because it is produced by a complex of causes and conditions. On the other hand, an unarisen *dharma* arises by reason of cause and conditions: that is, a future *dharma* is qualified as non-arisen because it presently arises from causes and conditions . . . "

116. Above note 112 and page 821; the Japanese editor glosses *vastu* as "having the nature of *anuśaya,* etc."

117. The *Vyākhyā* defines *tadviṣayaiḥ* as *prahīṇaprakāraviṣayaiḥ.*

118. *Vastu* glossed as above; the defilements, v.4.

119. According to the gloss of the Japanese editor: he continues to be bound to the Truth of Suffering (that is to say to the five *upādānaskandhas* considered as suffering).

120. *Vibhāṣā, TD* 27, p. 449a25.

121. *Vibhāṣā, TD* 27, p. 457 and following.

122. *Anayā diśā* = *anayā vartanyā.*

123. See v.3, 17-18, 39.

124. Quoted in *Vyākhyā* (Petrograd) p. 14 line 19. *Vibhāṣā, TD* 27, p. 112a13.

125. *Vibhāṣā, TD* 27, p. 313b15. See above note 21 and vi.58b.

126. For the calculation of the *dravyas,* "distinct things," see v.4-5a, 5b-c. *Vibhāṣā, TD* 27, p. 243c20, p. 247b29.

127. See *Vibhāṣā, TD* 27, p. 248b11.

128. They are independent because they are associated with *rāga,* etc. (*Vyākhyā*). Hsüan-tsang: "They are not mentioned because they are very few (being two in number) and are not independent (that is, not arisng through their own force)."

129. See *Atthasālinī,* 369, trans. 475. *Avidyā* is the root of other *āsravas* and of *saṁsāra.*It is said: *avidyā hetuḥ saṁrāgāya* . . . and *yāḥ kāṣcana durgatayo. . .* (*Itivuttaka,* Para. 40); see vi.3.

130. According to the author: *vineyajanavaśād dṛṣṭiyogaḥ pṛthag uktaḥ.*

131. *Vibhāṣā, TD* 27, p. 248a22: This name is not justified either by the aspect (*ākāra*) or by the object (*ālambana*) of this *upādāna* . . . Whereas the defilements of Kāmadhātu take place (*pravartate*) by reason of the pleasure of lust, by reason of external objects, by reason of enjoyment (*bhoga*), and by reason of another, and are consequently called *kāmopādāna,* the defilements of the two higher spheres are of opposite character and are produced internally: thus they are called *ātmavādopādāna.*

132. *Anaśanādibhiḥ:* by means of starvation, by throwing oneself into water or fire (*jalāgniprapatana*), by silence (*mauna*), or by wearing rags (*cīrādāna*).

133. *Iṣṭaviṣayaparivarjanena:* all types of ascetic practices: *rasapariytāga, bhūmiśayyā, malapaṅkadhāraṇa, nagnacaryā, keśolluñcana,* etc. On the other ascetic practices, etc., see iv.64, 86 and v.7, 8.

134. The *Vibhāṣā (TD* 27, p. 248a4) contains an interesting text by Ghoṣaka.

135. The etymology of *upādāna* is *bhavam upādadāti* "who grasps *bhava*" (see above note 3). Now *avidyā* does not "grasp" (see above note 3). The *Vibhāṣā, (TD* 27, p. 247c7) gives several explanations.

136. The author, according to the *Vyākhayā.*According to Hui-hui, the Sautrāntika says: "The *upādānas* have *rāga* for their nature: *rāga* with respect to the five enjoyments is *kāmopādāna;* with respect to the sixty-two *dṛṣṭis,* it is *dṛṣṭyupādāna;* with respect to the *śīlavratas,* it is *śīlavratopādāna;* and with respect to the *ātmavāda* of the three Dhātus, it is *ātmavādopādāna.*

137. Our Sūtra gives ten synonyms. The first three are mentioned in the *Vyākhyā.* The list of *Aṅguttara,* ii.10, has eight terms: *kāmarāga, nandī, sneha, mucchā, pipāsā, parilāha, jjhosāna,* and *taṇhā* (see also *Saṁyutta,* iv.188, *Vibhaṅga,* 374). The version of Hsüan-tsang has twelve terms.

138. Compare *Saṁyutta,* iii.101: *api ca yo tattha (pañcupādānakkhandhesu) chandarāgo tam tattha upādānaṁ ti* (see also iii.167, iv.89).

139. In other words, it is only *rāga* which is *yoga* or *upādāna.*

140. The *Vibhāṣā, TD* 27, p. 257a23, gives only three explanations: 1. they are atomic; 2. they constitute *anuśayana (sui-tseng* 隨增 ); 3. *sui-fu* 隨縛 which corresponds to *rjes su 'brañ ba* = *anubandh.*Vasubandhu adds *sui-chu* 隨逐 which corresponds to *rjes 'brel* = *anusaj.*

P'u-kuang believes that "atomic" explains *-śaya,* and that the other terms explain *anu-*(and this appears to be the thought of Vasubandhu); for Hui-k'ai, the four terms explain *anuśaya* (and this is the thesis of Samghabhadra).

i. Samghabhadra, *TD* 29, p. 641c10:

1) Before the defilements (*kleśa*) are manifested, their mode of existence (*pracāra, pravṛtti*) is difficult to know. They are thus subtle (*aṇu*). This is why Ānanda says: "I do not know if I produce or if I do not produce a thought of pride (*māna*) with respect to my companions." He does not say that he does not produce a thought of pride because the mode of existence of the *anuśaya* of pride is difficult to know. If Ānanda does not know of the existence or the non-existence of a prideful thought, how much less so *pṛthagjanas.*Such is also the case for the other *anuśayas.*

According to another opinion, the *anuśayas* are subtle, because they accomplish their *anuśayana* in a very short (*aṇu*) period of time (*kṣaṇa*).

2) They accomplish their *anuśayana* (they become active or nourish themselves) in two ways: from the fact of their object (*ālambanatas*), and from the fact of their *saṁprayuktas* (*saṁprayogatas*). How is this? As we have explained, either (a) as an enemy (*śatruvat*) searching out a weak point (*chidrānveṣin*) or as a serpent who poisons by his glance (*dṛṣṭiviṣavat*); (b) as a ball of hot iron heats up water or as the serpent who poisons through contact (*sparśaviṣavat*).

These two, the *ālambana* and the *saṁprayuktas,* are similar to the nourishment that *anuśayana* creates for an infant: it causes the infant to grow and causes his talents to accumulate (*upacaya*) little by little; in the same way the *ālambana* and the *saṁprayuktas* make the series of the *kleśa* grow and accumulate.

3) They adhere: they produce the adhesion of the *prāptis* in a beginningless series.

4) They bind: for they are very difficult to put down, like quartan fever (Huber, *Sūtrālaṁkāra,* p. 177) or rat poison. According to another opinion, they bind, that is, their *prāptis* always follow after (*anu*): like the water of the ocean . . .

For these reasons these two types of *kleśa* receive the name of *anuśaya.*

ii. The Tibetan translates (a) *phra-rgyas* = "atomic-extended," because, says Candra Das, the *anuśaya* "first comes into insignificant form and then assumes more important dimensions;" (b) *bag-la-ñal; ñal* = "to lie down, sleep;" perhaps *bag la* signifies: "with

respect to;" the varient of Jaschke, *bag-med-pa* = "in the absence of fear" is probabaly not relevant here.

Chinese equivalents: *sui-mien* 隨眠 = "*anu*-sleep;" *yin-mien* 陰眠 = "darkness-sleep." iii. Non-technical use of *anuseti, anusayitum,* references of Morris, *JPTS.* 1886, p. 123: "to adhere closely to," "to continue, to endure." *Saṁyutta,* ii.65, *anuseti* = *ceteti, pakappeti,* "to will, imagine, consider."

141. *Anusaṅga* = *rjes su 'brel, Mahāvyutpatti,* 281.122. *Vyākhyā: ālambanāt saṁprayukteb-hyo vā svāṁ saṁtatiṁ vardhayantaḥ prāptibhir upacinvanti:* increasing their series, either by reason of their object, or by reason of their associated *dharmas,* they fix it by means of the *prāptis. Anubadhnantīty anukrānteś cāturthakajvaravan mūṣikāviṣavac ca:* they bind, because they "follow" like the quartan fever or like the poison of a rat (*Bodhicaryāvatāra,* ix.24).

142. Śuklavidarśanā: *kleśakuṇapam akuśalamūlam āsravantīty avidyābhavadṛṣṭikāmāsravāś catvāraḥ.*

On *āśrava - āsrava - āsrāva - āsava -āsaya,* see Senart, *Me'langes Harlez,* p. 292-3; Keith, *Buddhist Philosophy,* p. 128 note; *Atthasālinī,* p. 48. Among the Jainas, *Sarvadarśana,* trans. p. 53-54.

143. According to Hsüan-tsang: The *anuśayas* remove good (*kuśala*).

144. According to Hsüan-tsang: The *anuśayas* bind beings. The *Vyākhyā* has a lacuna here. It gives *kleśayanti*—which corresponds to *'byor byed*—which appears to be a copyist's error for *śleṣayanti.*

145. The *Vyākhyā* interprets these definitions: *ogha* comes from the root *vah; haranti* is thus the equivalent of *vahanti.*The *anuśayas* are *oghas* because they transport the mental series into another existence, or from object to object (*viṣayāntara*). They are *yogas* because they bind this series to another existence, or to an object. They are *upādānas* because they grasp this series and put it into a new existence, or into sense objects (*kāma*).

146. Explanation of the Sautrāntikas (*Vyākhyā*).

147. *Saṁyukta TD* 2, p. 128b29. Compare *anusotagāmin* and the *paṭisotagāmin* of *Aṅguttara,* i.5.

148. A summary of the Pali explanations in *Compendium,* p. 170, 227.

149. On these different categories, *Mahāvyutpatti,* 109.52 and following: *saṁyojana, bandhana, anuśaya, paryutthāna, upakleśa, paryavasthāna, paryavanaddha, āsrava, ogha, yoga, upādāna, grantha, nīvaraṇa. Paryutthāna* = *kun nas ldaṅ ba; paryavasthāna (var. paryupasthāna)* = *kun nas dkris pa; paryavanaddha* = *yoṅs su dkris pa.*On the *nīvaraṇas, Kośa,* iv. trans. p.678, *Dīgha,* i.246.

150. *Vibhāṣā, TD* 27, p. 236b19.

151. One distinguishes three *saṁyojanas* that the Srotaāpanna abandons (*Kośa,* vi.43c-d), discussed in *Vibhāṣā, TD* 27, p. 236b19; nine *saṁyojanas* (*Vibhāṣā,* p. 258a3); five *saṁyojanas,* namely *rāga, pratigha, māna, īrṣyā,* and *mātsarya* (*Vibhāṣā,* p. 252a21).

The sword *saṁyojana* means "bond" (*hsi-fu* 繫縛), "connection with suffering," "nourishment mixed with poison." The Āryans are disgusted with even the best rebirths and with impure (*sāsrava*) absorptions, such as the *apramāṇas, vimokṣas, abhibhvāyatanas,* and *kṛtsnāyatanas* (see *Kośa,* viii), as with a food mixed with poison.

Vasumitra explains why only five *kleśas* are "bonds": "Only the defilements which embrace error (*mi* 迷) with respect to things (*dravya*) and which are *svalakṣaṇakleśas* (v.23) bind the mind. Three defilements are of this type,—*rāga, pratigha, māna,*—and are thus "bonds." The five views and doubt are *sāmānyakleśas* (v.23) which include error of

reasoning [and bear on non-existent things, such as the "self"]. *Avidyā* includes these two errors, but, more frequently, only the second one; thus it is not cut off like a "bond." Among the *paryavasthānas,* jealousy and egoism (*īrṣyā, mātsarya*) are bonds: error with respect to things, they trouble the two categories of persons (monks and laity), they trouble humans and gods, and do evil to many. The other *paryavasthānas* do not do this."

The *Abhidhammasaṁgaha* (*Compendium,* p. 172), numbers the *saṁyojanas* in the Suttas and Abhidhamma.

152. There exists a non-universal (*asarvatraga*) *dṛṣṭisaṁyojana* consisting of *mithyādṛṣṭi,* to be abandoned through the Truths of Nirodha and the Path; but its objects are the pure *dharmas* (v.18); it does not bear on the *dharmas* associated with the *parāmarśas.*

153. *Vibhāṣā, TD* 27, p. 258c21.

154. *Vyākhyā:* "The reason proposed does not raise any difficulty" (*na bhavaty ayaṁ parihāraḥ*). What then is the reason given? On this point, Samghabhadra (*TD* 29, p. 643b16):

"By reason of their intense activity, *īrṣyā* and *mātsarya* constitute separate *saṁyojanas*.. " The *Vyākhyā* reproduces the essentials of the text of Samghabhadra and gives some fragments of the Kārikā that this master adds to the Kārikās of Vasubandhu in the *Samayapradīpikā* (Taishō no. 1563). Hsüan-tsang attributes the said Kārikā to Vasubandhu (TD 29, p. 108b25) and here (p. 108c18-24) places the following commentary in the *Bhāṣyam:* "When one admits the existence of the ten *paryavasthānas,* one should say: *īrṣyā* and *mātsargya* constitute distinct *saṁyojanas* for four reasons: (1) by reason of their intense activity (*abhīkṣṇasamudācāritvāt*); (2) because they produce, in good realms of rebirth, lack of power and of goods (*alpeśākhya, alpabhogakāraṇatvāt*)—a just punishment for jealousy and greed; (3) because they indicate the totality of the *kleśas* (*sarvasūcanāt*), which are either sad (*saṁtāpasahagata*) or happy (*āmodasahagata*); (4) because they torment two categories of persons (*dvipakṣakleśamatvāc, ca; Vibhāṣā, TD* 27, p. 259a28): the laity and the clergy (jealousy over goods, jealousy over spiritual attainments), gods and Asuras, gods and humans, oneself and others. Thus they have been set aside (*mātsarayerṣye pṛthak kṛte*). [The Blessed One said: "gods and humans, Oh Kauśika, are bound by jealousy and greed": these are par excellence (*ādhikyena*) the *kleśas* of the good realms of rebirth.]

Paramārtha also attributes the following *kārikā* to Vasubandhu: . . . The reason proposed does not raise difficulties . . . The stanza says: "Because they are the causes of (rebirth in) a non-noble family and of poverty, because they involve all others, because they torment the two categories (of persons), jealousy and greed are separate *saṁyojanas.*"The commentary says: "There are other masters who say that among the *paryavasthānas,* jealousy and greed present three defects. Through jealousy, one is reborn into a miserable family."

155. *Madhyama TD* 1, p. 778c15 (=Majjhima, i.432; Mālunkyāputra = *man-t'ung-tze* 鬘童子 ), *Dīrgha,* 8.2, *Saṁyukta, TD* 2, p. 153a21; *Dīgha,* ii.92, 252, iii.234, *Aṅguttara,* iv.459, v.17.

156. *Vibhāṣā, TD* 27, p. 252b25: "Why are these five called *avarabhāgīya*? What is the meaning of this expression? These five *saṁyojanas* manifest themselves (*samudācāra*) in the lower sphere, are abandoned in this same sphere, bind birth (i.e., being about rebirth) and produce outflowing and retributive results in this same sphere."

157. *Apare,* according to the *Vyākhyā,* refers to the Yogacarins. Theory presented in *Vibhāṣā,* ibid.

158. *Ekottara, TD* 2, p. 630a8; *Saṁyukta, TD* 2, p. 264b24ff, p. 342b25. The Sūtra, according to the *Vyākhyā,* begins: *kiyatā bhadanta srotaāpanno bhavati / yataś ca Mahānāmann āryaśrāvaka idaṁ duḥkham āryasatyam . . . iyaṁ duḥkhanirodhagāminī pratipad āryasatyam iti yathābhūtaṁ prajānāti trīṇi cāsya saṁyojanāni prahīṇāni bhavanti parijñātāni tadyathā satkāyadṛṣṭiḥ*

*śīlavrataparāmarśo vicikitsā ca / sa eṣāṁ trayāṇāṁ saṁyojanāṇāṁ prahāṇāt srotaāpanno bhavati avinipātadharmā saṁbodhiparāyaṇaḥ saptakṛdbhavaparamaḥ saptakṛtvo devāṁś ca manuṣyāṁś ca samsṛtya saṁdhāvya duḥkhasyāntaṁ kariṣyati.*Compare *Dīgha,* iii.107 = 132: *avaṁ puggalo yathānusiṭṭhaṁ tathā paṭipajjamāno tiṇṇaṁ saṁyojanānaṁ parikkhayā sotaāpanno bhavassati avinipātadhammo niyato saṁbodhiparāyaṇo. Puggalapaññatti* p. 12, definition of the *pṛthagjana: yassa . . . tīṇi saṁyojanāni appahīnāni . . .* See vi.34a-b, where this Sūtra is commented upon.

159. "According to the School, there are three types of *kleśas.*"This refers to *darśanaheya,* v.4. Hsüan-tsang: "The true explanation is that, whereas the Srotaāpanna abandons six *kleśas,* it is said that he abandons three, because these three comprise . . . "

160. *Apare,* according to the *Vyākhyā,* refers to the author.

161. *Dīrgha, TD* 1, p. 51b12; *Vibhāṣā, TD* 27, p. 253c2:" . . . they cause one to rise, to turn towards the heights, and the series to be reborn above . . . "

162. *Ekottara, TD* 2, p. 589c20, *Saṁyukta, TD* 2, p. 227a11. *Rāga* is of three spheres as is *moha* (*avidyā*): "all *rāga*" and "all *moha*" mean *rāga* and *moha* in whichever sphere and of whichever type (mode of expulsion, v.5) they belong to. *Dveṣa* (*pratigha*) exists only in Kāmadhātu: "all *dveṣa*" means *dveṣa* of whichever type.

The *bandhanas* do not figure in the lists of the *Saṁgītisuttanta,* etc.; but see *Saṁyutta,* iv.292.

163. See above note 5 and v.55a-b.

164. *Vyākhyā:* There is *rāga* and *dveśa* on the occasion of the sensation of indifference, but not in the same way that there is *moha;* this latter, being dull (*apaṭu*), more easily develops in the sensation of indifference which is dull. Or rather, one should understand that the rule refers to *rāga, dveṣa,* and *moha* relative to personal sensation. Others understand: *Rāga* and *dveṣa* do not exist in the same manner; that is, *dveṣa* enters into activity on the occasion of an agreeable sensation of an enemy taken as an object (*ālambanataḥ*); the same for *rāga* on the occasion of a disagreeable sensation of an enemy. Or rather, the rule extends to personal sensation: *rāga* in the agreeable sensation that one experiences oneself, because it is taken as an object through association; not in the agreeable sensation of an enemy. Compare *Nettippakaraṇa,* p. 32; *aduḥkhamasukhāya hi vedanāya avijjā anuseti.* Compare *Yogasūtra,* ii.7-8: *sukhānuśayī rāgaḥ / duḥkhānuśayī dveṣaḥ.* See the theory of the *svalakṣaṇakleṣas* above, v.23.

165. Hsüan-tsang makes a *pāda* out of this, with a short commentary: "What are the *anuśayas?* The *kārikā* says: "The *anuśayas* have been mentioned." The *Bhāṣyam* says: "The *anuśayas* are six, or seven, or ten, or ninety-eight, as has been explained. The *anuśayas* having been explained, one asks concerning the *upakleśas.*"

166. The *Vyākhyā* quotes the *Śāstra: ye yāvat kleśā upakleśā api te syuḥ / upakleśā na kleśāḥ.*

The *upakkilesa* of *Aṅguttara,* ii.53, *Atthasālinī,* 380, have nothing in common with the defilements or *kleśas.*

167. The author excludes *cetanā,* etc. with the words "those which are enumerated in the *Kṣudravastuka.*"The *Vyākhyā* quotes the list of the *Kṣudravastuka,* with their unfortunately doubtful readings: *arati, vijṛmbhikā* (*Aṅguttara* i.3, *Saṅyutta* v.64, *Vibhaṅga,* 33) *cetaso līnatva, tandrī* (= *jaḍatā*), *bhakte'samatā* (= *bhattasammada*) [see below v.59b], *nānātvasaṁjñā, a[yoniśo]manaskāra, kāyadauṣṭhulya, śṛṅgī* (=*siṅga, Vibhaṅga,* 351; *Aṅguttara,* ii.26; Morris, 1885, p. 53), *tintilīkā* (?), MS. *bhittirikā, Vibhaṅga,* 351, *Aṅguttara,* v.149, *tintiṇa* = *nillajja*), *anārjavatā, amārdavatā, asabhāgānuvartanā* (*anabhāgavutti*), *kāmavitarka* (*Mahāniddesa,* p. 501), *vyāpādavitarka, vihiṁsāvitarka, jñātivitarka, janapadavitarka, amaravitarka* (v.59b), *apamanyanāpratisaṁyukta vitarka* (?) (MS.

*acaranyanā°; Mahāniddesa,* etc.: *parānuddayata°*), *kulodayatāpratisaṁyukta vitarka, śokaduḥkhadaurmanasya-upāyāsāḥ.*See ii.27, English trans. 198; page 851.

Samghabhadra is content to indicate the number of *upakleśas,* twenty-one, which confirms our list. Nine *vitakkas* in the *Mahāniddesa.*

168. *Kleśo'pi hi paryavasthānaṁ kāmarāgaparyavasthānapratyayaṁ duḥkhaṁ pratisaṁvedayata iti sūtravacanāt.*See above p. 768.

169. There is "compression" of the mind in absorption (*samāpatti*); thus one adds: "which renders it incapable . . . " in order to be more precise.

170. *Amī . . . sattvāḥ . . . vadhyantāṁ vā śīryantāṁ vā anayanavyasanam āpadyantām ityākārapravṛtto vyāpādaḥ / sattvākarṣaṇasamtrāsatarjanādikarmapravṛttā vihiṁsā / tābhyām anyaḥ sattvāsattvayor āghātaḥ krodhaḥ / tadyathā śikṣākāmasya bhikṣoś cittaprakopaḥ kaṇṭakādiśu ca prakopa iti /. Vyāpāda* manifests itself through curses or maledictions: "May they perish, may they go at a bad hour!;" *vihiṁsā,* through bad treatment, threats, etc.; *krodha* differs from the preceeding: this is an irritation against persons and things, the discontent of a *bhikṣu* who desires that one instruct him (?) with respect to obstacles, etc.

171. See iv.4, trans, note 28.

172. *Jñātājñānām.*The Chinese understands: "Accordingly as this refers to persons who are ignorant or who know." The *Vyākhyā* explains: *rājādibhir jñātānāṁ mrakṣavatāṁ pudgalānāṁ mrakṣas tṛṣṇāniṣyando mā me lābhasatkāro na bhaviṣyatīti / ajñātānām avidyāniṣyandaḥ karmatyakatām (??) aśraddadhānas tadavadyaṁ pracchādayati na parasyāntike viśuddyarthaṁ deśayati /* One hides his faults, either because he fears some damage or some loss of esteem; or because he does not believe that he can "transcend his actions" (*karmavyatikrama?*) and that he abstains from confessing in order to purify himself, as he should. *Jñāta = yasassī, Majjhima,* iii.38.

173. Not in Hsüan-tsang.

174. We have encountered the same expression iv.8a, where Hsüan-tsang translates: "in order to avoid the inquiries of Aśvajit." Here he translates here: "Or to falsely deny . . . " According to P. Cordier, iv.8a:"In order to utter a puff of words, to make one's own praise," that is, "To utter only vain words . . . ," and v.49:"The crooked mind thanks to which, not recognizing reality as it truly is, one utters words that are obscure and empty of meaning." See page 846.

175. According to Paramārtha: *kauṭilyam iti katamo dharmaḥ / mithyādṛṣṭyādidṛṣṭiḥ.*See iv.59.

176. *Svatantra na rāgādiparatantrāḥ,* not dependent on *rāga,* etc.

177. *Vitathātmasaṁdarśanatayeti vitathasyātmanaḥ saṁdarśanatayā mahābrahmā āyuṣmantam aśvajitaṁ vañcyituṁ pravṛttaḥ / kutremāni brahman mahābhūtāny apariśeṣaṁ nirudhyanta iti pṛṣṭo'prajānan kṣepam akārṣit / aham asmi brahmā mahābrahmā īśvaraḥ karthā nirmātā sraṣṭā [dhyakṣaḥ] pitṛbhūto bhūtabhavyānām iti* māyayā *ekānte asthād ekānte sthitaś cedam uktavān / vidyamāne tathāgate māṁ praṣṭavyaṁ manyase itīdam asya* śāṭhyaṁ *dṛśyate / svapariṣallajjayā hy ātmīyām a[kuśala]tāṁ nigūhamānaḥ sa tathā kṛtavām iti /*

The MSS has *sraṣṭā tyajaḥ pitṛbhūto; Dīgha,* i.221: *ninmātā seṭṭho sañjitā vasī pitā* (on *sañjitā,* O. Franke, p. 26); *Dīrgha* (xxiii.9, 83): *sraṣṭā nirmātā asmi sattvānām pitā mātā* (S. Lévi).

178. See v.45d.

179. According to Hsüan-tsang: "*Avidyā* is associated with the first four *indriyas*, (*sukha*, *saumanasya*, *duḥkha*, and *daurmanasya*), having the aspect of joy and despondency and belonging to the six *vijñānas*."

180. The *Bhāṣyam* explains *manaḥsukha* as *saumanasya*.

181. The *Bhāṣyam* gives a resume of these explanations: *caturvijñānakāyikāś caturvijñānakāyikaiḥ saṁprayuktāḥ*.

182. *Bhāṣyam: manobhūmikā manobhūmikair eva saṁprayuktāḥ:* "the *anuśayas* of the sphere of the *manas* are associated only with the *indriyas* of the sphere of the *manas*."

183. According to Hsüan-tsang: " . . below, to *saumanasyendriya*.The *upakleśas* described above are all associated with *upekṣendriya*, for at the moment of the cutting off of the series (see page 848, line 17) all are found together with *upekṣa*, for there is a *pratipad* (vi.66) which is exclusively of the *upekṣābhūmi*.In the same manner there is no restriction . . . "

184. *Saṁyukta*, *TD* 2, p. 189c17; *Ekottara*, *TD* 2, p. 674a15; the Sūtra quoted iv.77, trans. note 358; *Vibhāṣā*, *TD* 27, p. 194c22, five *nīvaraṇas*, and meaning of this term; p. 250c15, why they are enumerated in this order (opinion of Vasumitra, etc.).

According to the *Abbidhammasaṅgaha*, six *nīvaraṇas* (by adding *avidyā*), see *Compendium*, 172 and note (*nīvaraṇa* = obstacle to *dhyāna*); compare *Kośa*, iv. English trans., note 436, *Atthasālinī*, 377.

185. Compare *Saṁyutta*, v.145.

186. The *sthāna* of the *Yogasūtra*, i.30, is *styāna*.

187. This is the doctrine of the *Vibhāṣā*, *TD* 27, p. 250b27.

188. *Saṁyukta* 27. See above note 167; *Saṁyutta*, v.64, *Aṅguttara*, i.3. For *alokasaṁjñā*, see *Dīgha*, iii.49, 223.

189. The *Mahāniddesa* (see above note 167) quotes these three *vitarkas:* preoccupation relating to one's parents [*Vibhāṣā:* By reason of the parents who either thrive or decline, either separated or close by, one produces joy, sadness, and the mind gives rise to calculation or prevision], relating to one's land, relating to the deathless ones [*Vibāṣā:* By reason of the small number of years and of old age, to do good to another . . . , to produce joy or sadness]; see *Vibhaṅga*, p. 356 and *Saundarananda* xv. The fourth cause is the remembrance of former merry-making and companions: *rgod rtses pa rga ba dga' mgur yoṅs su spyod pa rjes su dran pa*.

190. *Cetaso vyupasamo* in *Aṅguttara*, i.4.

191. Paramārtha omits the word "five."

192. Hsüan-tsang adds: "and consequently *vimukti* and *vimuktijñānadarṣana* cannot arise" (see vi.75c).

193. *Apare*.Hsüan-tsang: "If one explains the sense of the Sūtra thus, *auddhatya-kaukṛtya* should be listed before *styāna-middha:* for it is by reason of this absorption that discrimination arises, and the obstacles to this absorption should be listed before the obstacle to discrimination. For this reason, other masters say that these two *nīvaraṇas* destroy in the order in which they are listed . . . " [According to the Japanese editor, these other masters are the Sautrāntikas].

*Vibhāṣā*, *TD* 27, p. 250c19: Vasumitra says: "At the obtaining of an agreeable object, there is *kāmacchanda;* upon losing this object, there is *pratigha;* once this object is lost, the mind is depressed and weakened (*lei-jo* 羸弱 ) and one engenders *styāna;* then the mind is troubled (*kuei* 憒 : *praduṣṭa?*)and "overclouded" (*men*: 悶 *durdina??*); one the engenders *middha*; awakening from *middha*, one engenders *auddhatya;* after *auddhatya*,

there is *kaukṛtya* and finally *vicikitsā*.Such is the order of the five *nīvaraṇas*."

194. A quotation from the Sūtra, according to Hsüan-tsang.

195. According to the Japanese editor, the Sautrāntikas; former masters according to the *Vyākhyā*.

196. *Vibhāṣā*, *TD* 27, p. 114b2. According to one opinion, the *anuśayas* are abandoned in four ways: 1. through the abandoning of the object: these are the *anuśayas* of an impure object (*sāsravālambana*) abandoned through the Seeing of Extinction and the Path; 2. through the abandoning of the defilements which grasp them as their object: these are the *anuśayas* which bear on another sphere . . . According to Vasumitra, in five ways: 1. abandoning through seeing the object: these are the *anuśayas* of a pure object and the universal *anuśayas* in their own spheres; 2. abandoning through the abandoning of the object: these are the *anuśayas* of an impure object abandoned through the Seeing of Extinction and the Path; 3. abandoning through the abandoning of the defilement which grasps them as its object: these are the universal *anuśayas* which bear on a different sphere; 4. abandoning through the abandoning of the object and of the defilement which grasps them as its object (*chü yuan tuan ku tuan* 俱緣斷故斷): the non-universal *anuśayas* abandoned through the Seeing of Suffering and Arising; 5. abandoning through the acquisition of its opposite (*pratipakṣa*): these are the *anuśayas* abandoned through Meditation. On the whole, Vasubandhu follows this opinion.

197. The *visabhāgadhātusarvatragas* are the object of the *satkāyadṛṣṭi* group; they are destroyed through the destruction of this group.

198. Through the abandoning of the *kleśas* of the *mithyādṛṣṭi* group which are [abandoned through the Truth of Extinction, and the Truth of the Path (v.14),] and which are the object of the *dṛṣṭiparāmarśa* group, the *dṛṣṭiparāmarśas*, etc., which have an impure object, are abandoned.

199. This refers to the *uṣmagatas*, etc. (vi.17). This preparatory path only considers Suffering and its Arising.

200. These four paths are defined vi.65b-d.

201. Hsüan-tsang renders the ablative (*ālambanāt*) by *sui* 隨; but he translated *kutas* as *ts'ung ho* 從何 (through separation from what?); in Samghabhadra's work, *ts'ung* is used throughout.

202. Hsüan-tsang: It is not possible that the *kleśa* abandons its associated *dharmas* [*citta-caittas* of the *nikāyasabhāga*]; it is only possible that it is separated from its object.

The Japanese editor quotes the *Vibhāṣā*, *TD* 27, p. 113b25: "it is said that the *anuśayas* should be abandoned with respect to (*yü* 於) their object, not with respect to the *dharmas* associated (*saṁprayukta*) with the mind. The force of their opposition causes the *anuśaya* to not arise with respect to this object: it is in this way that the *anuśaya* is abandoned, that is, in the same way that a man prevents his son from going back to a drinking house, to a house of debauchery, or to a gambling house. [It would be impossible for him to cause the . . . with the mind.] Consequently it is said that there is no abandoning with respect to the said *dharmas*."

Hui-hui says: "The associated *dharmas* are the 'mind and its mental states' of the existence (*nikāyasabhāga*) under consideration. One cannot separate them from the defilements. If the defilements do not arise any more with respect to the object, this is what is called their abandoning. When one abandons the defilements, one solely abandons the personal defilements (*svāsaṁtānika*): how can one thus say that the defilements are abandoned with respect to the object . . . "

*Sūtrālaṁkāra, xvii.19: The defilement is declared to be the object, for it is said: "Through the abandoning of the bonds made of consciousness the object is annihilated"*

(*manomayānāṁ granthānāṁ prahāṇād ucchidyate ālambanam*).

203. Samghabhadra, *TD* 29, p. 651a18 (quoted by the *Vyākhyā*) resolves this difficulty.

"The defilements should be abandoned through separation from the object (*ālambanāt kleśāḥ prahātavyāḥ*), for it is through the force of the "complete knowledge" (*parijñāna*) of the object that the defilements are abandoned. The object of the *anuśayas* is twofold: *saṁyogavastu* or *asaṁyogavastu.*Possession (*prāpti,* ii.36) of the *anuśayas* which have for their object (or sphere, *viṣaya* = *ālambana*) a *saṁyogavastu,* and also of the *anuśayas* which do not have such an object but which are produced by the first *anuśayas,* exists in the series which constitutes a being; even when this series is of non-defiled mind, this possession continues uninterruptedly, the effect and the cause of past and future defilements respectively. The same holds for possession of the *anuśayas* which has for its object an *asaṁyogavastu* and for *anuśayas* not having such an object and which becomes active immediately after the defilements which have such an object: presently existing possession is the cause of the production of the future defilement, and the outflowing effect of the former defilement.

But the possession of the *anuśayas* is opposed (*viruddha*) by the presence (*samavadhāna*) in the series of the possession which proceeds from a path of abandoning opposing the *anuśayas:* for it is this possession of the *anuśayas* which supports the present and the future defilements which are possessed thanks to it. It results from this—some defilements produced through a certain object setting into motion some defilements which have another object—that when [a good possession is produced], the outflowing of a path embracing the abandoning of this certain object, the possession of the defilements disappears, and the possessed defilements, even though they remain the same with respect to their object, nevertheless no longer have [the possession] which is their cause and their result; so one cannot say that they are abandoned. When the object is not "completely known," the possessions, effects and causes of past and future defilements, continue uninterruptedly as possessions of the defilments bearing on this object as well as the possessions of the defilments having anohter object but produced by the first. When the object is "completely known," the possession is interrupted. Thus the abandoning of the defilements takes place through separation from its object (*ālambanāt*)."

But, if one means to say that the defilements are abandoned through "the abandoning of their objects, etc.," why say that they are abandoned through the force of the "complete knowledge" of the object? They are in fact abandoned through the force of the "complete knowledge" of the Truth of Suffering, etc., existing when this latter is missing, and not existing when this latter is present. Those who say that the defilements are abandoned through the force of their opposition should admit that the defilements abandoned through Meditation are abandoned through the force of the complete knowledge of the Truth of Suffering, etc., which is their object. (*Vyākhyā*).

204. According to *Vibhāṣā, TD* 27, p. 83a8; *Prakaraṇa, TD,* p. 26a6. For other removings, ii.67a, iv.7c, p. 571.

205. The Abhidharma says: *dūre dharmāḥ katame / atītānāgatā dharmāḥ / antike dharmāḥ katame / pratyutpannā dharmā asaṁskrtaṁ ca.*Quoted by Aryadeva, *Catuḥśatikā,* 258, *Memoires As. Soc. Bengal,* iii.8 (1894, p. 492), argument concerning past and future. On distant and near *rūpa,* see i.20a-b (English trans. pp. 77 and following).

206. This is the explanation of the Sautrāntikas; according to the *Vyākhyā: evaṁ tu yuktaṁ syād iti svamataṁ ācāryasya.*

207. *de dag gi / bral ba'i thob pa yaṅ daṅ yaṅ /* = *[visaṁyogalābhaḥ tebhyaḥ punaḥ punaḥ* ] One takes possession many times, and in a firmer and firmer manner, of the unconditioned *dharma* which is Nirvāṇa, the *pratisaṁkhyānirodha* or *visaṁyoga* of the defilements (i.6, ii.55d, 57d).

208. This refers to the five faculties (ii.2a-b, English trans. p. 155) (*śraddhā*, etc.) that the ascetic increases (*vivṛddhi*), makes evolve or transposes (*saṁcāra*), and makes sharp (*tīkṣṇa*).

209. Hsüan-tsang introduces into his translation (*TD* 29, p. 112a1-16) the following commentary: "Let us consider the ascetic whose faculties are weak (*mṛdu*): a. There six times when the acquisition of disconnection from the defilements of Kāmadhātu abandoned through Seeing the Truths takes place: 1. arising of the opposition, namely diverse *dharmajñānas* of Suffering, etc.; 2-5. the acquisition of the four results; and 6. at the moment when the moral faculties become strong (*tīkṣṇa*).

The same for disconnection from the defilements of the two higher spheres abandoned through Seeing the first three Truths. (Here the opposition is *anvayajñāna*).

b. For the defilements of Rūpadhātu and Ārūpyadhātu abandoned through Seeing the fourth Truth, only five moments are counted, because the time of the arising of their opposition (namely *mārge'nvayajñāna*) is also the time of the acquistion of the first result (*srotaāpattiphala*).

c. For the first five categories of defilement of Kāmadhātu abandoned through Meditation, only five moments are counted: for one should exclude the acquisition of the first result which is earlier than the abandoning of these first five categories.

d. For the sixth category of these same defilements, four moments: for the time of the arising of the opposition (namely the sixth *vimuktimārga*) is also the time of the acquisition of the second result (*sakṛdāgāmiphala*).

e. For the seventh and eighth categories of these same defilements, four moments are counted, since the acquisition of the first two results is earlier than the abandoning of these two categories.

f. For the ninth category of these same defilements, three moments are counted: (1) arising of the opposition (ninth *vimuktimārga*) which is confused wiht the acquisition of the third result (*anāgāmiphala*), (2) acquisition of the fruit of Arhat, and (3) perfectioning of the *indriyas*.

g. For the defilements of Rūpadhātu and Ārūpyadhātu abandoned through Meditation, with the exclusion of the ninth category of Bhavāgra (*naivasaṁjñānasaṁjñāyatana*), three moments are counted, since the first three results have already been acquired.

h. For the ninth category of the defilements of Bhavāgra, two moments are counted, because the arising of the opposition (ninth *vimuktimārga*) is confused with the acquisition of the result of Arhat.

When the ascetic has strong faculties, he should avert, in the eight cases, the moment of the perfectioning of his faculties. [Thus, disconnection from the last category of defilements is obtained only once. If the author says: 'and, by reducing the number, down to two times,' this is because he has in view the case of repeated acquisitions (*punarlābha*)].

The Ascetic who does not pass through all of the results (ii.16c-d, vi.33a) may reduce these numbers."

210. *Vibhāṣā*, *TD* 27, p. 175a12-18: What is *jñānaparijñā*? *Jñāna, darśana, vidyā, bodhi, abhisamaya* . . . What sort of *jñāna* is called *jñānaparijñā*? According to some only pure *jñāna*, because the definition employs the term *abhisamaya* (*Kośa*, vi.27): now *lokasamvṛtijñāna* (*Kośa*, vii.2b) cannot be called *abhisamaya*.

What is *prahāṇaparijñā*? The complete abandoning of *rāga*, the complete abandoning of *pratigha* and *vicikitsā*, the complete abandoning of all the defilements, is called *prahāṇaparijñā*.Perfectly knowing (*pari-jñā*) an object is called *parijñā*.Now abandoning does not have an object and does not know. How can one speak of *prahāṇaparijñā* "*parijñā* which is abandoning?" But *prahāṇa*, being the result of knowledge, also receives the name of *parijñā*.

The Sautrantikas say that there are two *parijñā*: 1. *jñāparijñā*, which is *jñāna* by nature, and 2. *prahāṇaparijñā*, which is *prahāṇa* by nature.

211. In the *Jñānaprasthāna*, according to Takakusu, p. 89; the three "worldly" *pariññās* (relating to nourishment) are in Childers and *Visuddhimagga*, 606, 692.

212. Hsüan-tsang comments on this first *pāda:* "all are the result of *anāgamya*, because *anāgamya* is the support for the abandoning of the defilements of the Three Dhātus abandoned through Seeing and Meditation." On *anāgamya*, the absorption preparatory to the First Dhyāna, see vi.47c-d, and viii.22a.

213. The second *pāda* shows that this refers to a *sāmantaka* of Ārūūpyadhātu; for *anāgamya* is *sāmantaka* to the First Dhyāna.

214. The pure path does not exist in the Fourth Ārūpya.

215. *Vikalīkṛti*, "mutilation," is the abandoning of one part of Bhavāgra, *bhavāgrapradeśa-prahāṇa*, the abandoning of a part of the defilements relative to the highest stage of existence.

216. According to the *Vyākhyā:* the Ābhidhārmikas. *Vibhāṣā*, *TD* 27, p. 322b9.

217. Even though the category of *kleśas* abandoned through the Seeing of Suffering is abandoned, as long as the universal cause abandoned through the Seeing of Arising (and which bears on the first category) is not abandoned, there is no destruction of the two causes, and no *parijñā*.Even though the first eight categories of *kleśa* (strong-strong . . . weak-medium) of a sphere is abandoned, as long as the ninth (weak-weak) is not abandoned, the sphere is not transcended.

Hsüan-tsang adds: "There can be destruction of the two causes without there being 'transgression of a sphere.'" Thus we establish the fourth alternative. In fact, the destruction of the two causes in the three *bhūmis* (three lower Dhyānas, three lower Ārūpyas) do not constitute *parijñā* (the seventh and the eighth *parijñā* according to the case).

218. The sixteenth moment (*mārge'nvayajñāna*) forms part of the Path of Meditation.

219. The Āryan who has obtained detachment from Kāmadhātu through the wordly path before entering into the "comprehension of the Truths" becomes an Anāgāmin in *mārge'nvayajñāna* and possesses, from this *jñāna* onward, only *avarabhāgīyaprahāṇaparijñā*.- However the *ānupūrvaka* takes possession of this only later, when he becomes detached from Kāmadhātu (ii.16c-d; vi36d).

220. The Anāgāmin is called *rūpavītarāga*, "detached from Rūpa."

221. Hsüan-tsang corrects some items.

CHAPTER SIX

# *The Path and the Saints*[1]

Oṁ. Homage to the Buddha.

We have said (v.64) how the abandoning (*prahāṇa*) of the defilements receives the name of "perfect knowledge" (*parijñā*). As for abandoning,

> la-b. It has been said that the defilements are abandoned through Seeing the Truths and through Meditation.[2]

We have explained in detail that some of the defilements are to be abandoned through Seeing, and others through Meditation (v.3c-5a, etc.). Is the Path of Seeing and the Path of Meditation pure (*anāsrava*) or impure (*sāsrava*)?

> lc-d. The Path of Meditation is of two types; the Path of Seeing is pure.[3]

The Path of Meditation is worldly or impure as well as transworldly or pure.

The Path of Seeing is opposed to the defilements of the Three Dhātus; it eliminates in one single stroke the nine categories (strong-strong, etc.) of the defilements to be abandoned through Seeing: it is thus exclusively transworldly; now such a power does not belong to a worldly path.

We have said (lb), "through Seeing the Truths." What are the Truths?

2a. The Four Truths have been mentioned.[4]

Where?

In the First Chapter. By saying "The pure *dharmas* are the Truth of the Path . . . " (i.5), we have designated the Truth of the Path by its name. By saying "*Pratisaṁkhyānirodha* is disconnection," (i.6) we have designated the Truth of Extinction. By saying "Suffering, origin, world . . . ," we have designated the Truths of Suffering and Origin (i.8).

Is that the order of the Truths?

No. Rather:

2b-c. Namely suffering, origin, extinction, and path.

The word "namely" (*tathā*) indicates that the nature of the Truths is indeed as has been mentioned in the First Chapter.

2c-d. Their order is that in which they are understood.[5]

The Truth that is understood first is mentioned first. Otherwise there would be the occurance of first mentioning the cause (Origin and Path) and then the result (Suffering and Extinction).

Sometimes *dharmas* are arranged in the order in which they arise: this is the case for the applications of mindfulness, the *smṛtyupasthānas*,[6] and for the Dhyānas.

Sometimes they are arranged in an order favorable for teaching: this is the case for the right abandonings, the *samyak-prahāṇas*,[7] --existent *dharmas* and the black *dharmas* are easier to

understand than non-arisen *dharmas* and the white *dharmas,*--for it is not a fixed rule that one should make an effort to abandon the existent *dharmas* before making an effort for the non-arising of non-arisen *dharmas*.

The Truths are mentioned in the order in which they are comprehended (*abhisamaya*).

Why are they comprehended in this order?

Because, in the period preparatory to the Path proper, that is, the period of examination,[8] the ascetic first creates an idea of that to which he is attached, of that by which he is tormented, of that from which he seeks to be delivered, namely, suffering. Then he asks what is its cause, and he creates an idea of its origin. Then he asks what does extinction consist of, and he creates an idea of extinction. Then he asks what is the Path to extinction, and he creates an idea of the path. (*Vibhāṣā, TD* 27, p. 404bll).

So too, having seen a disease, one searches out its origin, its disappearance, and its remedy. This illustration of the Truths is also given in the Sūtra.

In which Sūtra? In the Sūtra which says, "Endowed with the four qualities, the doctor . . . "[9]

In the order in which, in the course of the period of examination, he creates an idea of the Truths, in this same order, having reached the period of comprehension, he understands the Truths, because comprehension is projected by the preparatory exercises, the same way that a horse gallops without obstacle over familiar terrain.

***

What is the meaning of the word *abhisamaya* (comprehension)? This word signifies *abhisaṁbodha,* "understanding, comprehension." The root *i* signifies "to understand."

Why is comprehension only pure? Because it is a knowledge (*aya*) turned towards (*abhi*) Nirvāṇa and the true (*sam, samyak*). *Samyak* means conforming to reality.[10]

To the extent that they are a result, the five *upādānaskandhas* (i.8a-b) are the Truth of Suffering, that which one should see in truth as being suffering. To the extent that they are a cause they are the Truth of Origin or arising, because suffering arises from them[11] (i.8c). Consequently suffering and arising differ in name, but do not differ in fact, since they are the same *upādānaskandhas* considered as result or as cause. But Extinction and the Path differ in fact as well as in name.

***

The Sūtra gives the name of *āryasatya,* truth of the Āryans, to the Truths. What is the meaning of this expression?

They are truth for the Āryans, truths of the Āryans: this is why they are called *āryasatya.*[12]

Does this mean that they are false for the non-Āryans? Not being erroneous (*Vibhāṣā, TD* 27, p. 397a26), they are true for everyone. [But the Āryans see them as they are, that is to say, under sixteen aspects (vii.13): they see suffering, that is, the *upādānaksandhas* as suffering, impermanent, etc. Others do not. Therefore, the Truths are called "truths of the Āryans" and not truths of others, because the seeing of these latter is incorrect. In fact, they see what is suffering as being not suffering.] As the stanza says,

"What the Āryans call happy (i.e., Nirvāṇa) others call painful; what others call happy, the Āryans call painful."[13]

According to other masters,[14] two are Āryan truths, and two are truths of both Āryans and others.

***

Since only a part of sensation (*vedanā*) is painful by its nature (*duḥkhā vedanā*, i.14). how can one say that all impure, conditioned things are suffering?

> 3. Impure *dharmas*, whether they are agreeable, disagreeable, or otherwise, are, without exception, suffering, by reason of the three types of suffering, each according to its type.[15]

There are three types of suffering: suffering which is suffering in and of itself (*duḥkhaduḥkhatā*), suffering through the fact of being conditioned (*saṁskāraduḥkhatā*), and suffering which is change or transformation (*pariṇāmaduḥkhatā*).

By reason of these three, all impure conditioned things, without exception, are suffering: agreeable things are suffering because they are subject to transformation; disagreeable things are suffering in and of themselves; and neither-disagreeable-nor-agreeable things are suffering because they are conditioned. What are the agreeable, disagreeable, and neither-disagreeable-nor-agreeable *dharmas?*

The three sensations, in this order; and, by reason of the three sensations, all the *saṁskāras* which result in agreeable sensation, etc., receive the name of agreeable, etc.

Agreeable sensation is suffering through transformation, as the Sūtra says, "Agreeable sensation is agreeable when it arises, agreeable while it lasts, but suffering in its change."

Disagreeable sensation is suffering by nature, as the Sūtra says, "Suffering sensation is suffering when it arises, and suffering while it lasts."

Neither-disagreeable-nor-agreeable sensation is suffering

because it is so decreed by its causes, as the Sūtra says, "That which is impermanent is suffering."

The same holds true for the *saṁskāras* which result in these sensations as for these sensations themselves.[16]

***

According to other masters, the expressions *duḥkhaduḥkhatā*, etc., should be analysed: *duḥkham eva duḥkhatā* ("suffering is itself suffering"), *vipariṇāma eva duḥkhatā* ("transformation is itself suffering"), and *saṁskāra eva duḥkhatā* ("conditioned things are themselves suffering"). The meaning is the same.

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Agreeable *dharmas* do not participate in suffering which is suffering in and of itself, nor do the disagreeable *dharmas* participate in suffering which is transformation: the second state of suffering belongs to the first ones, and the first to the second ones. But all conditioned things are suffering from the fact of suffering through the fact of being conditioned, and they are seen under this aspect only by the Āryans. Therefore it is said, "One does not feel a hair placed on the palm of the hand; but the same hair, in the eye, causes suffering and injury. So too the ignorant, resembling the hand, do not feel the hair which is suffering through the fact of being conditioned: but the Āryans, resembling the eye, are tortured by it."[17]

The Āryans make of existence in the most sublime heaven (Bhavāgra) an idea more painful than do fools make of existence in the most dreadful hell (Avīci).

***

But, one would say, the Path is conditioned; it should thus be suffering from the fact of suffering through the fact of being conditioned.[18]

The Path is not suffering, because the definition of suffering is to be hateful. Now the Path is not hateful to the Āryans because it produces the extinction of all of the sufferings of arising; when they consider Nirvāṇa as peaceful, what they consider as peaceful is the extinction of what they consider as suffering [namely impure conditioned things, and not the extinction of the Path].

***

But, since the agreeable or happiness does exist, why is only suffering, and not the agreeable, a truth of the Āryans?

1. According to one explanation,[19] it is because of the slightness of happiness. In the same way that one calls a pile in which some peas are to be found "a pile of beans," so too no one with any intelligence would consider a wound as agreeable because one experiences a very small agreeable sensation when one washes this wound.

2. And further, "Because it is a cause of suffering, because it is produced by many sufferings, because one desires it when one suffers (see p. 903), the agreeable, they conclude, is suffering."[20]

3. But, even if accompanied by happiness,[21] existence in its totality has the same flavor of suffering through the fact of being conditioned: Āryans thus consider it as suffering. This is why suffering and not happiness is an Āryan Truth.

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i. But how can Āryans regard sensations which are agreeable by nature as suffering?

They are hateful by reason of their impermanence in the same way that they consider the *rūpas, saṁjñās,* etc., as suffering, even though the *rūpas, saṁjñās,* etc., are not suffering in the same way as is disagreeable sensation.

ii. With regard to the proposed argument "The agreeable is suffering because it is a cause of suffering": (1) to be a cause of suffering is its aspect (*ākāra*) or origin (vii.13a); to see things as a cause of suffering is not to see them as suffering; (2) how could the Āryans born in Rūpadhātu and in Ārūpyadhātu have an idea of suffering? For the *skandhas* of these spheres are not a cause of suffering; (3) why would the Sūtra mention suffering through the fact of being conditioned? If Āryans see the agreeable as suffering because it is a cause of suffering, then suffering through the fact of being conditioned [that is, "What is impermanent is suffering"] would be useless.

iii. But if Āryans see the agreeable as suffering because it is impermanent, then what is the difference between the aspects of suffering and of impermanence? There would be confusion between "seeing things as suffering" and "seeing things as impermanent."

One sees things as impermanent because their nature is to arise and perish; one sees them as suffering because they are hateful. When one has seen them as impermanent, they become hateful. The characteristic of impermanence implies the characteristic of suffering, but it is not subsumed in this characteristic.

iv. Certain masters[22] deny any agreeable sensation, affirming that all is suffering. They prove this thesis by Scripture and by reasoning.

Scripture: The Blessed One said, "Suffering is to be found in any and all sensation"; "Agreeable sensation should be regarded as suffering"; and "It is an error to regard what is suffering as agreeable."[23]

Reasoning: 1. Because the causes of pleasure are not always the causes of pleasure. The things that one pretends to be causes of

pleasure,--food, drink, cold, warmth, etc.,--when they are grasped or experienced to excess or out of season become causes of suffering. Now it is inadmissible that a cause of pleasure, because it has increased, or presents itself at a different moment,--even if it remains completely the same,--would produce suffering. Consequently these pretended causes of pleasure are, from their origins, the causes of suffering and not the causes of pleasure: for later suffering will grow and become felt. The same holds for the four positions (*īryāpatha*), the position of lying down, sitting down, etc. (p. 907).

2. Because the idea of pleasure has for its object, not a real pleasure, but sometime a remedy for suffering or a modification of suffering. (a) As long as a person is not tormented by sufferings which are caused by hunger, thirst, cold, heat, fatigue, or desire, he will not have any sensation which he will feel to be agreeable. Consequently the ignorant have the idea of pleasure, not with regard to true pleasure, but with regard to the relief of suffering. (b) Fools also have the idea of pleasure with regard to the modification of suffering: for example to pass a burden from one shoulder to another.[24]

Consequently agreeable things do not exist.

v. They exist, say the Ābhidhārmikas; and we would say, this is well proved.

1. We would ask him who denies the existence of pleasure, What is suffering? If he answers, "That which is painful,"[25] we would then ask, "How is it painful?" If he answers, "Because it does evil," we would say that "that which does good" is agreeable. If he answers, "Because it is not desired," we would say that "that which is desired" is agreeable.[26]

2. But, one would say, this same "desire" is no longer cherished by the Āryans when they obtain detachment. Thus the quality of "desirable" is not proved.

This objection is useless, for if Āryans, once they become

detached, no longer cherish it, it is then from another point of view that it is undesirable to them.

The sensation which, in itself, is desirable, will never become, in itself, undesirable. Consequently, it is not from the point of view of its intrinsic nature, but from another point of view that Āryans do not cherish agreeable sensation. Rather, they hate it for its defects: it is the occasion for the loss of good *dharmas*, it is acquired only at great effort, it is directed toward suffering, and it is impermanent. If this sensation were undesirable in and of itself, who would ever be able to become attached to it? From the fact that, with a view to detaching themselves from it, Āryans consider it in its defects by placing themselves in a point of view distinct from that of its intrinsic nature, it then follows that agreeable sensation does exist in and of itself.

3. The meaning of the declaration of the Blessed One, "Suffering is to be found in any and all sensation" has been fixed by the Blessed One himself: "Oh Ānanda, it is with regard to impermanence, it is with regard to the transformation of the *saṁskāras* that I said that 'Suffering is to be found in any and all sensation.'"[27] Consequently it is proved that this declaration was not made with regard to the suffering which is suffering in and of itself.

If all sensation were, by its nature, suffering, then the Ārya Ānanda would not have asked, "The Blessed One taught that there are three types of sensation, agreeable, suffering, and neither-suffering-nor-agreeable. The Blessed One taught that any and all sensation is suffering. With what intention, from what point of view did the Blessed One teach that any and all sensation is suffering?" Ānanda would have asked, "From what point of view did the Blessed One teach that there are three types of sensation?" And the Blessed One would have responded, "It was intentional, with a definite motive, that I taught that there are three types of sensation."

Therefore if the Blessed One said, "I have declared, with a definite motive, that any and all sensation is suffering," this is because, by its nature, sensation is of three types.

4. As for the declaration "Agreeable sensation should be regarded as suffering," agreeable sensation is, on the one hand, agreeable in and of itself, being pleasant; but on the other hand, it is in a certain sense suffering, since it changes and as such is impermanent. Persons not free from desire are bound to regard it as agreeable, because they savor its taste; Āryans are free from regarding it as agreeable, because they are free from desire with regard to it. This is why the Buddha enjoined one to regard agreeable sensation in a manner which would lead one to obtain deliverance.

How do we know that agreeable sensation is agreeable in and of itself? It is said, "The perfect, omniscient Buddha, knowing the impermanence and the transformation of the *saṁskāras,* declares that sensation is suffering." (*Saṁyukta, TD* 2, p. 121a8).

5. The declaration "It is an error to regard what is suffering as agreeable" (v.9a) is also made with a certain intention. The world attaches the idea of agreeable to agreeable sensation, to delectable objects, to existence. Now agreeable sensation is in a certain sense suffering: to consider it as absolutely agreeable is an error. Delectable objects contain much suffering, but little pleasure; to consider them as absolutely agreeable is an error. The same with regard to existence.

Consequently this text does not demonstrate the non-existence of agreeable sensation.

6. If all sensation is suffering in and of itself, how does one explain that the Buddha taught the existence of three types of sensation?

Perhaps the Buddha, in this teaching, is conforming to the views of the world.

This hypothesis is inadmissible: a. The Buddha said, "If I said that all sensation is suffering, then this is with a certain intention" (see above, p. 904).

b. The Buddha, on the subject of the three types of sensation (ii.7 and foll.), uses the expression, "conforming to reality." In fact,

after having said, "The organ of pleasure and the organ of satisfaction are agreeable sensation," he then said "He who, conforming to reality and through correct discernment sees the five organs [or sensations], abandons the three bonds . . . "[28]

c. Furthermore, how would the world arrive at the conclusion that sensation is of three types if it were exclusively suffering? Would you say that one has the idea or impression of agreeable sensation with regard to a weak sensation of suffering, the idea of neutral sensation with regard to a medium sensation of suffering, and the idea of a suffering sensation with regard to a strong sensation of suffering? But pleasure also presents three degrees, and it then follows that one would have the idea of great pleasure with regard to a weak sensation of suffering, the idea of medium pleasure with regard to a medium sensation of suffering, and the idea of little pleasure with regard to strong sensation of suffering.[29]

Furthermore, when one experiences pleasure arisen from some excellent smell, taste or tangible thing, what is then the weak suffering through a relationship to which the idea of pleasure is produced?[30]

[And if you maintain that the idea of pleasure is produced through a relationship with a weak sensation of suffering,] then this weak sensation of suffering has not arisen or when it has disappeared, one will all the more have the idea of pleasure, suffering having completely disappeared.

The same for smells, etc., and the same for the pleasure of desire.

Furthermore, in your system, a weak sensation of suffering is transmitted by a clear and strong sensation [of pleasure]; a sensation of medium force is transmitted by an indistinct sensation [a sensation neither-disagreeable-nor-agreeable]: and this would appear to be inconsistent. So too the Sūtra teaches that the first three Dhyānas are accompanied by pleasure: there one will find, according to you, some weak suffering. The Sūtra teaches that, in

the Fourth Dhyāna and above, sensation is neither-disagreeable-nor-agreeable: there one will find, according to you, medium suffering. Consequently your theory that agreeable sensation, etc., correspond to weak suffering, etc., is not admissible.

Finally, the Blessed One said, "Oh Mahānāman, if physical matter were exclusively suffering, not agreeable nor accompanied by pleasure, . . . there would be no reason why one would become attached to physical matter . . . "[31] We are thus assured that agreeable sensation exists at least a little.

Consequently the alleged scriptural arguments do not hold.

7. The first logical reason presented by our adversary, "because the causes of pleasure are not always the causes of pleasure" is worthless. Our adversary does not take into account what is the cause of pleasure.

A given object is the cause of pleasure or suffering through the function of the state of the person who experiences it; it is not a cause of pleasure or suffering in an absolute manner. If a given object is a cause of pleasure when it is in a relationship with a body found in a certain state, then it will always be a cause of pleasure when it is again in a relationship with this body in the same state. A cause of pleasure is thus always a cause of pleasure.

A comparison: The same fire will give forth different results of cooking according to the state of the rice which one is cooking: the food will be edible or not. But when the rice is in a certain state, the fire will always produce the same result.

Furthermore, how can one dispute that, in the Dhyānas, the causes of pleasure are always causes of pleasure?

8. As for the argument that "the idea of pleasure has for its object, not a real pleasure, but a remedy of suffering or a modification of suffering," we would say:

i.a. When one experiences the pleasure of a smell, a taste, etc., what is the suffering whose remedy is the object of the idea of pleasure? b. Before this suffering has arisen or when it is

destroyed, in the absence of any remedy, one will all the more experience pleasure. c. The pleasure of the Dhyānas certainly cannot consist of a remedy of suffering, since suffering does not exist in the Dhyānas.

ii. When one moves a burden to another shoulder, this is truly a pleasure that arises from a new bodily state and which continues to arise as long as this bodily state does not disappear. If it were otherwise, then the idea or impression of pleasure would become stronger.[32] The same explanation holds for the impression of pleasure brought about by the changing of bodily position which has caused fatigue.

9. You ask, "If suffering does not begin from its beginning, how could there be, at its end, an impression of suffering?"

We would answer: By reason of a certain transformation of the body [consecutive to the absorption of food, etc.: suffering will not appear while the state favorable to pleasure lasts]; so too, in the case of alcohol, etc., sweetness and tartness succeed one another.

It is thus proved that there is agreeable sensation, and that all impure conditioned things are suffering from the fact of the three types of suffering.

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This thesis of the Abhidharma that the Truth of Suffering is the Truth of Origin, that is, that the *upādānaskandhas,* which are suffering, are at the same time the origin of suffering (see above p. 898), comes from the teaching of the Sūtra.[33] For, according to the Sūtra, it is only thirst or desire (*tṛṣṇa*) which is the origin of suffering.[34]

The Sūtra says that desire is the origin by reason of the capital importance of desire. But all the other impure *dharmas* are also a cause or origin of suffering.

In fact, some other *dharmas* are named in other Sūtras.

The Blessed One said, "Action, desire and ignorance are the cause of future *saṁskāras*";[35] he also said, "Five types of seeds, that is, the *vijñāna* associated with *upādāna;* the earth element, that is, the four *vijñānasthitis.*"[36]

Thus the definition of the Sūtra, "Desire is the origin of suffering", is conceived from a particular point of view (*ābhiprāyika*),[37] whereas the definition given in the Abhidharma is in strict conformity to the characteristics of the thing defined.

Furthermore, when the Buddha said, "It is desire which is the origin," he intended to define the cause of re-existence (*abhinirvṛtti*). When, in the stanza, he enumerates action, desire, and ignorance, he defined the cause of different births (*upapatti*) which is action; the cause of re-existence, namely desire; and the cause of births and of re-existence, namely ignorance. We shall continue the explanation of the meaning of these terms. In fact, the Sūtra says, "Action is the cause of births, and desire is the cause of re-existence"; and it teaches the successive order of causation: "The eye has action for its object; action has desire for its cause; desire has ignorance for its cause; and ignorance has incorrect judgment for its cause."[38]

That consciousness and the other *skandhas* are the origin of suffering results again from the fact that the Sūtra declares that they are respectively seed and field.

What is birth (*upapatti*)? What is re-existence (*abhinirvṛtti*)? (iii.40, vi.39c).

*Upapatti* signifies a birth or an existence characterized by a certain sphere (Kāmadhātu, etc.), a certain realm of rebirth (god, human, etc.), a certain mode of birth (birth from a womb, from an egg, etc.), a certain gender, etc. *Abhinirvṛtti* signifies re-existence without qualification.

The cause of birth is action, and the cause of re-existence is desire: so too a seed is the cause of a shoot characterized as a rice-shoot, a wheat-shoot, etc.; whereas water is the cause of the simple germination of all the different species of shoots. How does

one prove that desire is the cause of re-existence?

From the fact that a person free from desire is not reborn. When a person endowed with desire and a person free from desire die, we know that the first is reborn and that the second is not reborn. Therefore since there is no rebirth where there is no desire, we know that desire is the cause of re-existence.

Again from the fact that the series is bent by desire.[39] We state that the series of thoughts is unceasingly bent towards the object to which one has a desire. And the same holds for re-existence.

There is no defilement which adheres to the person (*ātmabhāva,* to existence) as much as desire, the same way that lentil paste, once it is dried, adheres to a limb.[40] There is no cause which binds one to rebirth as much as the attachment to a self does. This reasoning proves that desire is the cause of re-existence.

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The Blessed One proclaimed the Four Noble Truths, but he also declared[41] Two Truths, relative truth (*saṁvṛtisatya*) and absolute truth (*paramārthasatya*).[42] What are these Two Truths?

> 4. The idea of a jug ends when the jug is broken; the idea of water ends when, in the mind, one analyzes the water. The jug and the water, and all that resembles them, exist relatively. The rest exist absolutely.[43]

If the idea of a thing disappears when this thing is broken into pieces, then this thing has relative existence (*saṁvṛtisat*); for example, a jug: the idea of a jug disappears when it is reduced to pieces. If the idea of a thing disappears when this thing is dissipated, or broken to pieces, by the mind, then this thing should be regarded as having relative existence; for example, water. If we grasp and remember the *dharmas,* such as color, etc., in the water,

then the idea of water will disappear.

These things,--jug, clothes, etc., water, fire, etc.,--are given their different names from the relative point of view or conforming to conventional usage. Thus if one says, from the relative point of view, "There is a jug, there is water," one is speaking truly, and one is not speaking falsely. Consequently this is relatively true.

That which differs is absolute truth. If, when a thing is broken to pieces or dissipated by the mind, the idea of this thing continues, then this thing has absolute existence (*paramārthasat*); for example, physical matter: one can reduce physical matter into atoms, one can remember smell and other *dharmas* in the mind, but the idea of the unique nature of physical matter persists. The same holds for sensations, etc. And as this absolutely exists, it is absolutely true.

The ancient masters[44] say: Things are absolutely true in the manner in which they are perceived, either by transworldly knowledge or by the worldly knowledge acquired after transworldly knowledge.[45] They are relatively true in the manner in which they are perceived by any other defiled or non-defiled worldly knowledge.

***

The Truths have been mentioned.[46] We must now explain how they are seen. Consequently, beginning from the beginning, we would say:[47]

> 5a-b. Firm in his cultivation, endowed with teaching and reflection, he will be capable of giving himself up to meditation.[48]

Whoever desires to see the Truths should first of all keep the Precepts. Then he reads[49] the teaching upon which his Seeing of

the Truths depends,[50] or he hears their meaning. Having heard, he correctly reflects. Having reflected, he gives himself up to the cultivation of meditation. With the wisdom (*prajñā,* ii.24, i.2a) arisen from the teaching (*śrutamayī*) for its support, there arises the wisdom arisen from reflection (*cintāmayī*); with this for its support, there arises the wisdom arisen from meditation (*bhāvanāmayī*).

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What are the characteristics of these three wisdoms?

> 5c-d. The wisdoms arisen from the teaching, etc., have respectively for their sphere name, name and the thing, and the thing.[51]

According to the Vaibhāṣikas,[52] wisdom arisen from the teaching has name for its object; wisdom arisen from reflection has the name and the thing for its object: in fact, sometimes it grasps the thing by means of the name, and sometimes it grasps the name by means of the thing.[53] Wisdom arisen from meditation has the thing for its object; it goes to the things as an abstraction made from its name. One can compare this to three persons who are crossing a river: one who does not know how to swim does not abandon even for one moment his swimming apparatus; one who knows how to swim a little sometimes holds on to it and sometimes lets go of it; and one who knows how to swim crosses the river without any support whatsoever (*Vibhāṣā, TD* 27, p. 420a28, p. 217c6).

But, we would say,[54] in this interpretation, wisdom arisen from reflection plays no role: in fact, when it has name for its object, it is wisdom arisen from the teaching, and when it has a thing for its object, it is the wisdom arisen from meditation. Thus the wisdom arisen from reflection does not exist. Rather, one should explain:

the wisdom arisen from the teaching is a certitude which arises from a means of correct knowledge (*pramāṇa*) termed "the word of a qualified person" (*āptavacana*); the wisdom arisen from reflection is a certitude born of rational examination; and the wisdom arisen from meditation is a certitude arisen from absorption. In this way the specific characteristics of the three wisdoms are proved in an irreprochable manner.[55]

[In the expressions *śrutamayī prajñā,* etc., the suffix *-maya,* according to *Pāṇini* v.4.21 (*tatprakṛtavacane mayat*) indicates cause: *śrutamayī prajñā* is *prajñā* which has *śruta,* that is, the word of a qualified person (*āptavacana*) for its cause (*hetu*). Or rather, according to *Pāṇini* iv.3.134 (*tasya vikāraḥ*), the suffix *-maya* forms a word which indicates "transformation of . . . ": thus *śrutamayī prajñā* is a transformation of the *śruta.* But this "transformation" should be understood metaphorically: this is how a transformation would be spoken of; other characteristics are considered, in fact, in taking this into consideration.] As one says, "The vital breaths are created by food, cows are created from grass" (*annamayāḥprāṇāḥ, tṛṇamayāvaḥ*).[56]

How does one who thus applies himself to meditation succeed in it?[57]

> 6a. These are produced within one who is endowed with the two separations.[58]

When the ascetic is withdrawn with regard to his body and his mind by separating himself from promiscuity and bad thoughts, he succeeds.

For whom are these two separations easy?

For a contented person of few dsesires.[59]

> 6a-b. Not for one discontented and with many desires.

What should one understand by discontent and many desires?

6c-d. Discontent is desire for more than one now possesses; many desires is desire with regard to that which one does not possess.

The Ābhidhārmikas[60] say: To desire more of the fine things, clothes, etc., which one possess is discontent. To desire what one does not possess is many desires.

But is not the desire to have more also produced with respect to what one does not possess? What then is the difference between the two?

Discontent is the dissatisfaction[61] that one experiences from the goods that one possesses, of poor or of small quantity. Many desires is the desire for goods, of excellent or in great quantity, that one does not possess.

7a. Their opposites are their oppositions.

The opposites of discontent and of many desires, namely contentment and few desires, are opposed to discontent and to many desires.

7b. They are of the three spheres or pure.

They belong to the Three Dhātus; they are also pure. But discontent and many desires only belong to Kāmadhātu. What is the nature of content and few desires?

7c. Non-desire.[62]

They have for their nature [the root of good], non-desire.

7c. The lineages of the Āryans.[63]

Understand: "are non-desire." The four lineages of the Āryans, the *āryavaṁsas,* are so called because the Āryans arise from them. They are also non-desire in their nature.

7c-d. Among them, three are contentment.

The first three--to be content with clothing, to be content with food, to be content with bed and with seat--are contentment by nature.

The fourth *āryavaṁsa* is to take delight in Extinction and in the Path.[64] It is not contentment. How is it non-desire? Because it turns its back on attachment to pleasure and attachment to existence (v.2).

What did the Blessed One teach by the four *āryavaṁsas?*

8a-b. By three is taught the regimen; by the last, activity.

The Blessed One, the Master of the Law (*dharmasvāmi*), established a certain regimen and a certain activity for his disciples who, having renounced their old regimen and their old activities,[65] are engaged in searching out deliverance.[66] He established the regimen in the first three *āryavaṁsas;*[67] and he established activity in the fourth: "If, with this regimen, you do these actions, before long you will obtain deliverance."

Why did the Blessed One establish such a regimen and such an activity?

8b. In order to create an obstacle to the arising of desire.

The Sūtra[68] establishes that the arising of desire is fourfold: "Oh monks, desire, arising, arises by reason of clothing, by reason of food, by reason of the bed and the seat; lasting, it lasts by reason . . . ; being attached, it is attached . . . Oh monks, desire, arising, arises by reason of such existence or non-existence . . . "[69] It is in order to create an obstacle to it that the four *āryavaṁsas* are taught.

9c-d. In order to momentarily or definitively arrest the desire of the object of the idea of self and of things pertaining to self.

This is another way of saying the same thing. The object of the idea of self is clothing. The object of the idea of self (*ahaṁkāra-vastu*) is the *ātmabhāva,* the sensorial and mental complex. Desire (*icchā*) is thirst (*tṛṣṇā*).

The first three *āryavaṁsas* destroy for a time the desire for the things that one regards as pertaining to self. The fourth *āryavaṁsa* definitively arrests the twofold desire.

***

We have explained the requisite qualities through which meditation can succeed.[70] Being in this way a suitable receptacle, how would the ascetic enter into meditation?

9a-b. He enters therein, through visualization on the loathsome and through mindfulness of breathing (*ānāpā-nasmṛta*).

*Smṛta* is *smṛti* (mindfulness). Who enters through visualization on the loathsome? Who enters through mindfulness of

breathing? Respectfively,

9c. Those in whom desire and imagination are predominant (*adhirāgavitarkāṇām*).[71]

An *adhirāga* and an *adhivitarka* are those in whom *rāga* (desire) and *vitarka* (imagining) are *adhika* (predominant). Those in whom desire appears lively and appears on many occasions, enter through the loathsome. Those who are imaginative enter through mindfulness of breathing.

Certain masters say: Mindfulness of breathing, having an unvaried object,--it bears on wind in which there are no difference of color or shape,--has for its result the cutting off of the imaginative process; whereas the loathsome, having a variety of colors and shapes for its object, provokes imagination.

Some other masters say: Mindfulness of breathing cuts off imagination because it is not turned towards externals, for it bears on breathing. The loathsome is turned outwards, like visual consciousenss; it is not visual consciousness, but it is a contemplation (*upanidhyāna,* viii.1 = *nirūpaṇa*) of an object of the visual consciousness.

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Craving (*rāga*) is fourfold: (1) craving for colors, (2) craving for shapes, (3) craving for contact or for tangibles, and (4) craving for honors.

The visualization of the loathsome that has a cadaver turning blue, rotting, etc. for its object is opposed to the first craving.[72] The loathsome visualization that has a cadaver wasted and torn to pieces for its object is opposed to the second craving. The loathsome visualization that has a cadaver eaten by worms and a skeleton held together by its tendons for its object is opposed to

the third craving.[73] And the loathsome visualization that has an immobile cadaver for its object is opposed to the fourth craving.

In a general way,

9d. The skeleton for all the categories of craving.

The fourfold object of craving,--color, shape, contact, and honors,--is lacking in the chain of bones. Thus the loathsome visualization which has bones for its object is opposed to all of the cravings.

The loathsome visualization does not have the abandoning of the defilements for its result, but only an arresting of the defilements, for it is an act of attention bearing not on reality but on a voluntary representation; and bearing not on the totality of things, but only on one part of the visible of Kāmadhātu.[74]

The ascetic (*yogācāra*) who cultivates the loathsome visualization is either "a beginner" or "a master" or "an absolute master of the act of attention."[75]

10a-b. The beginner, by enlarging the visualization of the bones up to the sea, and by reducing it.

The ascetic who desires to cultivate a visualization of the loathsome, first of all fixes his mind on a part of his body,[76] either the toe, or the forehead, or on any other part of his choosing; then he "purifies" the bone, that is, he removes the flesh from it by supposing that the flesh rots and falls off; he then progressively enlarges his visualization and finally sees his entire body reduced to a skeleton. In this same way, in order to increase his power of visualization (*adhimukti*), he creates the same idea of a second individual, of the individuals of the Vihāra, of the Ārāma, of the village, of the country, up to the earth surrounded by the ocean, as full of skeletons. Then he reduces his visualization, in order to

strengthen his power of visualization,[77] to the point where he only sees his own body as a skeleton. Then the visualization of the loathsome is complete; and from this time onward the ascetic is a beginner.

> 10c-d. The "master" by removing the toe, etc., until half of the skull.

In order to strengthen this power of reduced visualization,[78] the ascetic makes an abstraction of the bones of the foot, and considers the others; and so on, always reducing, to the point when, removing one half of the skull, he visualizes nothing more than its other half: the ascetic is then a master; he possesses mastery in the act of attention which constitutes visualization.

> 11a-b. Holding his thought between his two eyebrows, he is "an absolute master in the act of attention."

He again makes an abstraction of the half of the skull and holds his thought between its two eyebrows. He is then an ascetic "in whom the act of the visualization of the loathsome has been achieved."

The loathsome can be small through the smallness of its object, without being small through the mastery of the ascetic. Therefore there are four alternatives: (1) The ascetic is a master of the act of attention which constitutes visualization and considers only his own body; (2) the ascetic is not a master of the act of attention, but considers the earth as filled with skeletons; (3) the ascetic is not a master of the act of attention and considers his own body; (4) the ascetic is a master of the act of attention and considers the earth as filled with skeletons.

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What is the nature of the loathsome? To how many spheres does it belong? What is its object? By whom is it produced?

> llc-d. The loathsome is non-desire; it is in ten spheres; it has the visible of Kāmadhātu for its object; it is generated by humans.[79]

Its nature is non-desire.[80]

The ten spheres in which the ascetic can be found in order to produce them are the Four Dhyānas, the four *sāmantakas* (preparatory stages or thresholds of the Four Dhyānas, viii.22), *dhyānāntara* and Kāmadhātu.

Its object is the visibles of the sphere of Kāmadhātu. "Visible" signifies color and shape. This means that it has a "thing" and not a "name" for its object.

Only humans generate it;[81] not beings of the other realms of rebirth, nor much less beings of the higher spheres. Also, among humans, the inhabitants of Uttarakuru do not produce it.

As its name, "the loathsome" (*aśubhā*), indicates, it is a visualization of a repulsive or unclean thing: thus it has the repulsive for its "aspect". [It does not have the aspect of impermanence, etc.: it contemplates a visible thing as horrible and not as impermanent, etc.]

In the past, it had a past object; in the present, it has a present object; and in the future, it will have a future object: in other words, its object is contemporaneous to it. When it is not destined to arise, its object is tritemporal.

Since it is an act of attention on an imaginary object, it is impure.[82]

Accordingly as it has been, or not, cultivated in a previous existence, it is obtained through detachment or through cultivation (vii.41d, 44b).

Such are the characteristics of the loathsome.

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12a-c. Mindfulness of breathing (*ānāpānasmṛti*) is *prajñā,* belonging to the five spheres, having wind for its object, and it is cultivated by beings in Kāmadhātu.[83]

*Āna* is in-breathing, the entry of wind; *apāna* is out-breathing, the leaving of the wind. The mindfulness (*smṛti*) that bears on both of these is *ānāpānasmṛti.*[84]

[Mindfulness of breathing is by nature *prajñā,* a knowledge bearing on in-breathing and out-breathing.] This *prajñā* is called mindfulness, *smṛti,* the same as the applications of mindfulness (*smṛtyupasthānas*), because this knowledge of in-breathing and out-breathing, *ānāpānaprajñā,* is provoked by the force of mindfulness.[85]

It can be cultivated in five spheres, namely the first three *sāmantakas, dhyānāntara,* and Kāmadhātu, because it is associated with indifference (see viii.7, 23, etc.).[86] In fact, says the School, agreeable and painful sensations [in Kāmadhātu] are favorable to imagining: thus mindfulness of breathing, which is the opposite of imagining, cannot be associated with happiness or with suffering. On the other hand, the two agreeable sensations [of the Dhyānas] form an obstacle to the application of the mind to any object, and mindfulness of breathing can only be realized by this application.

But according to the masters who believe that the fundamental Dhyānas include the sensation of indifference (*Vibhāṣā, TD* 27, p. 134b11), mindfulness of breathing can exist in eight spheres, by adding the first three Dhyānas: higher spheres are no longer spheres in which one breathes (see viii.7).

The object of the mindfulness of breathing is wind.

Its support is Kāmadhātu, that is, it is cultivated by humans

and by the gods of Kāmadhātu, because imagination abounds there. It is obtained either by detachment or by cultivation. It is attention bearing on a real thing (*tattvamanasikāra*).[87] It belongs only to the Buddhists.

12c. Not to outsiders.

In fact, on the one hand, the teaching of mindfulness of breathing is absent among them;[88] and on the other hand, they are incapable of discovering the subtle *dharmas* by themselves.

12d. It has six aspects, counting, etc.

It is perfect when it is endowed with six operations: counting, following, fixing, observing, modifying, and purifying.[89]

i. Counting. One fixes the mind on in-breathing and out-breathing, without effort or contention; one lets the body and mind be as they are;[90] and one counts from one to ten only in the mind. One does not count to less than ten, nor to more than ten, for fear of contention and of mental distraction (vii.11).

There are three faults to avoid: a. to omit counting, by taking two for one; b. counting too high, by taking one for two; c. counting in a confused manner, by taking in-breathing for out-breathing, and vice versa. The counting that avoids these faults is correct. If, in the course of this cultivation the mind becomes distracted, then one should count anew from the beginning until absorption (*samādhi*) is attained.

ii. Following. Without contention, follow the progress of the air which enters and leaves until it goes into two senses: does the air breathed in occupy all of the body or does it go into only one part of the body? The ascetic follows the air breathed in into the throat, the heart, the navel, the kidneys, the thigh, and so on to the two feet; the ascetic follows the air breathed out to a distance of a

hand and a cubit.

According to other masters,[91] he follows the air breathed out to the "circle of air" (*vāyumaṇḍala*)[92] which holds up the universe and to the Vairambha Winds.[93]

This opinion is not admissible, for mindfulness of breathing is an attention to things as they really are (*tattvamanasikāra*).

iii. Fixing.[94] Fix the attention on the tip of the nose, or between the eyebrows, or in another area all the way down to the toes; fix the mind; see the breath held in the body like the thread of a pearl necklace;[95] state that it is cold or hot, unfavorable or favorable (*Vibhāṣā, TD* 27, p. 135a15).

iv. Observing. Observe that "These breaths are not only air, but the four primary elements, and again physical matter derived from these four; and the mind with its mental *dharmas* rests on them": in this way the ascetic discovers the five *skandhas* through analysis.

v. Modifying. The ascetic modifies the mind that had the air as its object and now directs his mind to better and better *dharmas* [for example, to the *smṛtyupasthānas,* vi.14, and the *uṣmagatas,* vi.17, etc.] up to and including the transworldly *dharmas* (vi.19b).

vi. Purifying. The ascetic enters the Path of Seeing (vi.26) and the Path of Meditation.

According to some other masters (*Vibhāṣā, TD* 27, p. 135a27), modification is progressive elevation from the foundations of mindfulness (the *smṛtyupasthānas*) up to Vajropamasamādhi (vi.44c). Purifying is the Knowledge of Extinction (*kṣayajñāna*), the Knowledge of Non-Arising (*anutpādajñāna*) and the Right Views of the Arhat (*aśaikṣī samyagdṛṣṭi,* vi.50c).

There is a summarizing stanza: "One teaches that the mindfulness of breathing has six aspects: counting, following, fixing, observing, modifying, and purifying."

13a. In-breathing and out-breathing are like the body.[96]

The two breaths, being part of the body, belong to the same sphere as does the body.

In-breathing and out-breathing do not exist among beings in Ārūpyadhātu, among embryonic beings, among non-conscious (*acitta*) beings, and among beings who have entered into the Fourth Dhyāna: their existence therefore presupposes a body [and bodies do not exist in Ārūpyadhātu], a certain body [a body has cavities, which embryonic beings do not have], a mind [which is absent among non-conscious beings], and a certain type of mind [which is absent in the Fourth Dhyāna]. When the body has cavities in it, and when the mind belongs to a sphere in which there is breathing, then there is in-breathing and out-breathing (*Vibhāṣā, TD* 27, p. 132bl).

There is in-breathing at birth and at the moment when one leaves the Fourth Dhyāna. There is out-breathing at death and at the moment when one enters the Fourth Dhyāna.

13b. It belongs to living beings.

It belongs to living beings, and not to non-living beings (i.10b).

13b. It is not taken up.

It does not form part of any sense organ (i.34c-d).

13c. It is an outflowing.[97]

It diminishes when the body increases; cut off, it recovers: therefore it is not an increase (*aupacayikī,* i.37), and it does not arise from retribution. In fact, the physical matter arisen from retribution does not recover after having been cut off (i. English translation note 156).

13c-d. It is not observed by an inferior mind.[98]

In-breathing and out-breathing is observed by a mind of its own sphere or by a mind in a higher sphere; but not by an *airyāpathika* mind, nor by a *nairmāṇika* mind of a lower sphere.

***

We have spoken of the two teachings, the visualization of loathsome things, and mindfulness of breathing. Having attained absorption (*samādhi*) by these two portals, now, with a view to realizing insight (*vipaśyanā*),

14a-b. Having realized stilling, he will cultivate the foundations of mindfulness (*smṛtyupasthānas*).[99]

How is this?

14c-d. By considering the twofold characteristics of the body, sensation, the mind, and the *dharmas*.

By considering the unique characteristics (*svalakṣaṇa*) and the general characteristics (*sāmānyalakṣaṇa*)[100] of the body, sensation, the mind, and the *dharmas*.

"The unique characteristics" means its self nature (*svabhāva*).

"The general characteristics" signifies the fact that "All conditioned things are impermanent; all impure *dharmas* are suffering; and that all the *dharmas* are empty (*śūnya*) and not-self (*anātmaka*)."

What is the unique nature of the body? The primary elements and physical matter derived from these primary elements (i.12,

ii.65).

"*Dharmas*" means the *dharmas* which are neither the body, nor sensation, nor the mind. (*Vibhāṣā, TD* 27, p. 937a18).

According to the School, foundation of mindfulness of the body (*kāyasmṛtyupasthāna*) is realized when, being absorbed (*samāhita*), one sees the atoms and the succesive moments (*kṣaṇa*) of the body.

***

What is the nature of the foundations of mindfulness?

Foundation of mindfulness is threefold: foundation of mindfulness in and of itself (*svabhāva*), foundation of mindfulness through connection, and foundation of mindfulness in the quality of being an object.

Foundation of mindfulness in and of itself is

15a. *Prajñā.*[101]

What is *prajñā?*

15a. Proceeding from hearing, etc.

*Prajñā* proceeds from hearing, from reflection, and from meditation. The foundations of mindfulness are likewise threefold, proceeding from hearing, reflection, and meditation.

15b. The others, through connection and as object.

The other *dharmas* which are not *prajñā,* are, when they are *dharmas* coexistent with *prajñā,* foundations of mindfulness

through connection; when they are the object of *prajñā* and of the *dharmas* coexistent with *prajñā* [in other words, when they are the object of the foundation of mindfulness in and of itself and of the foundation of mindfulness through connection], they are a foundation of mindfulness as object.

***

How do we know that the foundation of mindfulness in and of itself is *prajñā?*

Because it is said in the Sūtra, "His attention is set having the body for its object" (*kāye* [var. *kāme*] *kāyānupaśyanā smṛtyupasthānam*).[102]

What is *anupaśyanā?* It is *prajñā.* In fact, through *prajñā,* one who is endowed with *prajñā* becomes an *anupaśya.*[103] Therefore the Sūtra further says, "He dwells in attention to the body, the internal body" (*madhyātmaṁ kāye kāyānupaśyī viharati*). The word *kāyānupaśyin* is explained as follows: one who possesses *anupaśya* or *darśana*[104] is called an *anupaśyin;* and one who is an *anupaśyin* with respect to the body is called a *kāyānupaśyin.*

***

What is *prajñā?*

The Blessed One said that it is the foundation of mindfulness.

[Why give the name of foundation of mindfulness to *prajñā?*]

The Vaibhāṣikas say: By reason of the preponderant role of attention, [which presents the object to *prajñā*]; as a wedge (*kīla*) contributes to the splitting of wood;[105] it is due to the force of mindfulness that *prajñā* is active with respect to the object.[106]

But the best explanation is the following: Mindfulness is applied (*upatiṣṭhate*)[107] by it; thus the *prajñā* is a foundation of

mindfulness (*smṛtyupasthāna* = *smṛter upasthānam*); in fact, as the object is seen by the *prajñā,* so too it is expressed, that is to say, grasped by the attention. Therefore the Blessed One said, "He dwells having an exact notion of the body with respect to the body (*kāye kāyānupaśyī viharati*): his attention is set and fixed having the body for its object" (*Saṁyutta,* v.294). And the Blessed One said, "He dwells with his attention fixed having his body for its object; his attention is applied, unexhausted" (see *Saṁyutta,* v.331).

***

Objection: Nevertheless the Sūtra says, "Oh monks, how is the origin, how is the disappearance of the foundations of mindfulness? Through the origin of food, there is the origin of the body; through the disappearance of food, there is the disappearance of the body; through the origin of contact, there is the origin of sensation . . . ; through the origin of *nāmarūpa . . . ;* through the origin of *manasikāra . . .* " (*Saṁyukta, TD* 2, p. 171a27). Therefore foundation of mindfulness is the body, etc.

Answer: In this Sūtra we are not dealing with a foundation of mindfulness in and of itself, but a foundation of mindfulness in the quality of being an object: the attention is applied to it, and therefore it is a foundation of mindfulness. The name differs according to the object.

***

Each foundation of mindfulness is threefold accordingly as it is considered as oneself, as another, or as oneself and another. [The ascetic has in view his own body, the body of another . . . ]

15b-c. The order is that of their production.

Why are they produced in this order? According to the Vaibhāṣikas, because one first sees that which is the coarsest. Or rather: the body (1) is the support of sensual attachment which has its origin in the desire for sensation (2); this desire takes place because (3) the mind is not calmed; and the mind is not calmed because (4) the defilements are not abandoned.

15c-d. Four, oppositions to errors.[108]

The foundations of mindfulness are taught in this order as oppositions to the four errors, belief in purity, happiness, permanence, and self (v.9). They are therefore four, no more and no less.

Of the four foundations of mindfulness, three have an unmixed object; the fourth is of two types: when it bears only on the *dharmas,* its object is not mixed; when it bears on two, or three, or four things at one and the same time, its object is mixed [or universal, *samasta*].

***

Having thus cultivated the foundations of mindfulness having the body, etc., for their objects

16. Placed in the foundation of mindfulness having the *dharmas* as its universal object, he sees that the *dharmas* are impermanent, suffering, empty, and not-self.[109]

Placed in the foundation of mindfulness having the *dharmas* as its mixed object, placing together the body, sensation, etc., he sees them under the fourfold aspect of impermanence, suffering, empty, and not-self.

***

17a. From this there arises the Heat.[110]

From this cultivation of the foundation of mindfulness having the *dharmas* as its object, there finally[111] arises a root of good called *Uṣmagata* ("Heat attained"), because it is similar to heat (*uṣma*), being the first indication or the anticipation of the Noble Path, a fire which burns the fuel which are the defilements.

17b. Which has the Four Truths for its object.

Since it is prolonged for a certain period of time, *Uṣmagata,* the Heat, has the Four Truths for its object.

17c. Which has sixteen aspects.

The seeing of suffering as suffering, impermanent, empty, and not-self; seeing arising or origin as arising, appearance, cause, and condition; seeing extinction as extinction, calm, excellent, and definitive salvation; and the seeing of the Path as path, truth, obtaining, and definitive release. We shall define these different aspects later (see vii.13).

***

17c-d. From Heat, the Summits.

The Heat develops, weak, medium, and strong; there finally arises the Summits (*mūrdhan*).

17d. Which are similar to it.

Like Heat, the Summits have the Four Truths for their object and include the sixteen aspects: they receive another name by reason of their excellence.

They are called Summits (or "Heads"), because they are the most elevated or the head of the unfixed roots of good, that is, those from which one can fall away; or one can fall away from the Summits; or one goes beyond them by penetrating into a Patience (*kṣānti*).[112]

18a. It is through *dharma* that these two imprint.[113]

It is through the foundation of mindfulness that has the *dharmas* for its object that Heat and the Summits imprint. What does "imprint" mean? This refers to the first application of the different aspects of the Truths.[114]

18b. They grow through the others also.[115]

Heat and the Summits grow by means of the four foundations of mindfulness together. The progressing ascetic does not manifest the previously acquired roots of good, because he does not esteem them very much.

***

The Summits have grown by passing through weak, medium, and strong states:

18c. From that, Patience.[116]

Patience (*kṣānti*) is so-called because in this stage, the Truths please (*kṣamate*) extremely much. In the Heat they please weakly,

and in the Summits, medium,--as one sees from the fact that one cannot fall away from Patience, but can from the first two stages.

Patience is threefold, weak, medium, strong:

18c. Two are as above.

Weak and medium Patience (*Divya,* 271) are like the Heads, in that they imprint first, like the Heads, by the foundation of mindfulness having the *dharmas* as its object. But they differ from the Heads in respect to their increase.

18d. Three grow totally through the *dharmas*.

Weak, medium, strong, they grow only through the foundation of mindfulness which has the *dharmas* for its object; not by the other foundations of mindfulness.[117]

19a-b. Strong, it has the suffering of Kāmadhātu for its object.

Strong Patience, contiguous with the highest *dharmas,* has only the suffering of Kāmadhātu for its object.

A similar restriction is not formulated concerning the preceding stages; thus they have the suffering, arising, etc., of the three spheres for their objects.[118]

Medium Patience lasts from the moment when the ascetic ceases to consider the sixteenth aspect [=definitive release] bearing on the two higher spheres, but continues to successively eliminate the higher aspects and spheres, until the moment when, in two moments of thought, he is impressed with only two aspects [=impermanence and suffering] of the suffering of Kāmadhātu.

Strong Patience exists when the ascetic considers, in a single

thought, only one aspect [=impermanence] applied to the sufferings of Kāmadhātu. Such is the explanation of the Vaibhāṣikas.

19b. It is of a moment.

It is momentary; it does not form a series.

19c. So too, the Supreme Dharmas.

These, exactly like strong Patience, bear on the suffering of Kāmadhātu and are momentary.

They are termed Supreme Worldly Dharmas (*laukika agradharmas*): because they are worldly, being impure; because they are supreme *dharmas;* and because they are supreme among the worldly *dharmas*. They are Supreme Worldly Dharmas because, in the absence of any similar cause (*sabhāgahetu*), by their own power, they manifest the Path of Seeing the Truths.[119]

***

The four roots of good, Heat, etc., are by their nature foundations of mindfulness; they are thus *prajñā*. However

19c. All include the five *skandhas*.[120]

Considering the root of good, Heat, etc., with their attendants, they include the five *skandhas*.

19d. With the exclusion of the possessions.[121]

The possessions (*prāptis*),--that is to say, the *prāptis* of Heat, etc.,--are not included within Heat, etc., for it is inadmissible for Āryans to manifest Heat, etc., anew, which would be the case if they were to manifest its *prāptis*.

***

i. When the Heat begins and when it has three Truths for its object, a foundation of mindfulness that has the *dharmas* for its object is present; the four foundations of mindfulness of the future, are possessed [One of the aspects is presently seen; four of the future are possessed]. When it has the Truth of Extinction for its object, the same foundation of mindfulness which has the *dharma* for its object which is present is also the only one which is possessed in the future. The aspects, in all cases, are those of the Truth presently considered [One does not acquire, in the future, the aspects of the Truths which are not present].

In the period of increase, when the Heat has the three Truths for its object, any of the foundations of mindfulness may be present; the four of the future are possessed. When it has the Truth of Extinction for its object, the fourth foundation of mindfulness is present; four of the future are possessed. All the aspects of the future are possessed, because the *gotras* have been acquired.[122]

ii. In the Summits, having for their object the Four Truths at their beginning, and having for their object extinction in the period of growth, the last foundation of mindfulness is present; four of the future are possessed; all the aspects of the future are possessed. Having for its object the three other Truths in the period of increase, any of the foundations of mindfulness are present; four of the future are possessed; and so too all of the aspects.

iii. In Patience, in the beginning and in the period of increase whichever of the Truths is considered, the last foundation of

mindfulness is present; four of the future are possessed; and so too all of the aspects.

iv. In the Supreme Worldly Dharmas, the last foundation of mindfulness is present; four of the future are possessed--those which are not destined to arise; four aspects only, those of the Truth of Suffering--for the aspects of the other Truths do not belong to the Supreme Worldly Dharmas; for the Supreme Worldly Dharmas are similar to the Path of Seeing,[123] in which one acquires only in the future the four aspects of the Truth that one considers under one aspect.

20a-b. This is the fourfold *nirvedhabhāgīya.*[124]

These four--Heat, Summits, Patience, and the Supreme Worldly *Dharmas*--are the roots of good called *nirvedhabhāgīyas* ("parts pertaining to the Path").

The first two, being non-fixed since one can fall away from them, are weak *nirvedhabhāgīyas;* the Patiences are medium *nirvedhabhāgīyas;* and the Supreme Worldly Dharmas are strong *nirvedhabhāgīyas.*

What does *nirvedhabhāgīya* mean? 1. *Nirvedha* signifies *niścita vedha* ("definitely known"), the Noble Path. Through it doubt is abandoned: it is thus *niścita* ("definitive"), and the Truths are distinguished (*vedha*):[125] "This is suffering..., this is the Path"; 2. the Path of Seeing is one part (*bhāga*) of the Path; thus *nirvedhabhāga.*

The *dharmas* useful to one part of the Path are *nirvedhabhāgīya* (with the suffix *chaṇ) because they lead to it.*

*All these four nirvedhabhāgīyas*

20b. Arise from absorption.

Not from hearing or reflection.

20c-d. Their sphere is *anāgāmya,* the intermediate state, and the Dhyānas.

Their sphere are *anāgāmya* (viii.22c), *dhyānāntara* (viii.22d), and the Four Dhyānas: one can obtain them only in these six states of absorption. They do not exist above, in the Ārūpyas, because they constitute the attendants of the Path of Seeing.[126] They do not exist in the Ārūpyas, because they bear on Kāmadhātu, for the ascetic should first of all perfectly know and abandon Kāmadhātu as suffering and origin.

The retribution [of the *nirvedhabhāgīyas*] consists of the five *skandhas* of Rūpadhātu. They are actions of the completing class, and not of the projecting class (iv.95a-b), for they hate existence.

20d. Or rather, two are also of the lower sphere.

The expression "or rather" indicates another opinion. According to the Bhadanta Ghoṣaka, the first two *nirvedhabhāgīyas* are of seven spheres, with the addition of Kāmadhātu.

All four

21a. Belong to the beings of Kāmadhātu.[127]

Three can be produced only by human beings of the three Dvīpas. Once produced, they can be manifested among the gods. The fourth can be produced by the gods.

Three, acquired by men and women, can be found in a male or female body.[128]

21a-b. Women obtain the Supreme Worldly Dharmas

destined to be found in female and male bodies.

Acquired by a female, the Supreme Worldly Dharmas will be found in a female body [=their present body] and in a male body [=the body that the female will necessarily produce in a new existence]; acquired by a male, it will only be found in a male body,--for there is, from the fact of the Supreme Worldly Dharmas, destruction (*apratisaṁkhyānirodha,* ii.55d) of the quality of female.

***

How are the *nirvedhabhāgīyas* lost?

21c-d. The Āryan loses them by losing the sphere.[129]

When the Āryan loses the sphere in which he has obtained the *nirvedhabhāgīyas,* he loses the *nirvedhabhāgīyas.* He does not lose them in any other way, through death or through falling. One sphere is lost by passing into another sphere, [and not through detachment from the said sphere].

21d. The non-Āryan, through death.[130]

The Pṛthagjana, whether or not he has passed to another sphere, loses them by abandoning the *nikāyasabhāga.*

22a. He also loses the first two through falling away.

The Pṛthagjana loses the first two through death and through falling away. The Āryan does not fall from out of the first two, and the Pṛthagjana does not fall from out of the last two.

22b. When they belong to the fundamental Dhyānas, the Seeing of the Truths arises from this seeing.[131]

He who has produced the *nirvedhabhāgīyas* by cultivating the fundamental Dhyānas, shall certainly see the Truths in this very same life, because his disgust with existence is very strong.

22c. Lost, they are acquired anew.

When the *nirvedhabhāgīyas* have been lost and are acquired anew, one acquires them afresh, like the Prātimokṣa discipline (iv.38); one does not acquired the *nirvedhabhāgīyas* previously abandoned.[132] Because they have not been habitually cultivated, they are not obtained through detachment; and because they are realized through effort, they are not regained once they are lost.

If the ascetic meets a master possessing knowledge resulting from resolution (*praṇidhijñāna*, vii.37),[133] he produced the *nirvedhabhāgīyas* beginning from the one which, having been acquired, had been lost. If he does not meet him, he should produce the *nirvedhabhāgīyas* from the beginning.

***

We have seen that the Āryan discards the *nirvedhabhāgīyas*, whereas the Pṛthagjana loses them through falling. One distinguished loss (*vihāni*) and loss through falling (*parihāṇi*): these are two types of loss, *hāni*. What do they consist of?

22d. The two losses are non-possession.[134]

Loss through falling necessarily results from the defilements; but not unqualified loss (*vihāni*), which can result from a quality,

for example, the loss of the quality of Pṛthagjana at the production of the Path, etc.[135]

***

Even though he may lose it through falling, whoever obtains Heat is destined to attain Nirvāṇa.

But what is the distinction between Heat and the *mokṣabhāgīyas* (iv.125c-d, vi.24, vii.30)?

Whoever plants a root of good which should end in Nirvāṇa (*nirvāṇabhāgīya*) will obtain Nirvāṇa. If there is no obstacle, Heat is quite close to the Seeing of the Truths.

> 23a. He who has attained the Summits does not cut off the roots.

Even though he may lose them by falling, he who has obtained the Summits does not cut off the roots of good (iv.79); but he can go to the painful realms of rebirth and commit mortal transgressions (iv.96).

> 23b. He who obtains the Patience does not go to the painful realms of rebirth.

He who loses the Patience through simple loss, *vihāni,* does not go to the painful realms of rebirth, because he is removed from the actions and the defilements which lead to them.

When one obtains Patience, and enters into the conditions not to be produced,[136] there are certain realms of rebirth, wombs, rebirths, bodily forms, existences and defilements that no longer arise for him: the painful realms of rebirth, the womb of an egg, or moisture; rebirth among the Asaṁjñisattvas, the Uttarakurus, or

the Mahābrahmas:[137] bodies of the two types of eunuchs, and androgynous bodies; the eighth, ninth rebirth, etc.;[138] and those defilements which are abandoned by the Seeing of the Truths (*Vibhāṣā, TD* 27, p. 165b6).

The abandoning is in relation to the degree of the Patience: through weak Patience, the painful realms of rebirth enter into the condition of not arising; . . . through strong Patience, all of the bad *dharmas* mentioned above.[139]

***

The *nirvedhabhāgīyas* are of three types by reason of the distinction of the three *gotras* or families.[140] The ascetic belongs to the family of the Śrāvakas, Pratyekabuddhas or Buddhas; and Heat, the Summits, etc., are of the family of the ascetic who cultivates them.

> 23c-d. One can attain two *nirvedhabhāgīyas* of the Śrāvaka family, and become a Buddha.

It is possible for a person who belongs to the Śrāvaka family to attain in this family the Heat and the Summits, and to become a Buddha. But once Patience is acquired, this is no longer possible (*Vibhāṣā, TD* 27, p. 352a14), because the future painful rebirths are destroyed by the possession of the Patience. Now the Bodhisattvas, with the intention of being useful to their fellow creatures, go to the painful realms of rebirth.[141] Such is the explanation of the Vaibhāṣikas.

We say however that a person of the Śrāvaka family, once he acquires Patience, cannot become a Buddha, because the Śrāvaka family, once penetrated and confirmed by the Patience, can no longer be modified.

23d. One can attain three, and become the other.[142]

"The other" in relation to the Buddha, is the Pratyekabuddha. A person of the Śrāvaka family can attain for a second time from this family the first three *nirvedhabhāgīyas* and become a Pratyekabuddha.[143]

The *nirvadhabhāgīyas* of the Buddha family and of the Pratyekabuddha family are not susceptible of being attained a second time.

24a-b. The Master and the Rhinoceros go as far as Bodhi in one sitting, by relying on the last Dhyāna.[144]

"The Master" is the Buddha. "The Rhinoceros" is one who resembles a rhinoceros, that is, the Pratyekabuddha. Both abide in the Fourth Dhyāna because this Dhyāna is an absorption free from all agitation and sharpness.[145] "In one sitting", without rising from it, they go from the *nirvedhabhāgīyas* to the arising of Bodhi.[146]

We shall see later (iv.67) that Bodhi is the knowledge of extinction (*kṣayajñāna*) and the knowledge of non-arising (*anutpādajñāna*).

According to others (*Vibhāṣā, TD* 27, p. 352a17), the sitting begins with the visualization of loathsome things. For the Ābhidhārmikas who admit the existence of Pratyekabuddhas different from those likened to a rhinoceros,[147] nothing prevents these other Pratyekabuddhas from changing their family.[148]

***

Does the preparation for the *nirvedhabhāgīyas* and the production of the *nirvedhabhāgīyas* take place in the same existence?

This is not possible. Of necessity, one must produce

24c. First, the *mokṣabhāgīyas.*[149]

Of them all

24d. The most rapid obtains deliverance in three existences.[150]

The planting of the seed, the growth of the plant, and the production of the fruit: three different stages. In this same way, in Religion,[151] the series gradually enters, matures, and is delivered: first existence, to plant the so-called *mokṣabhāgīya* roots of good; second, to produce the *nirvedhabhāgīyas;* and third, to produce the Path.[152]

***

The School admits (*Vibhāṣā, TD* 27, p. 35a12) that the *mokṣabhāgīyas*

25a. Arise from hearing and reflection.[153]

But not from absorption or meditation. How many types of actions can be *mokṣabhāgīya?*

25a. The three actions.

But primarily mental action. Bodily action and vocal action are also *mokṣabhāgīya* when they are embraced by the resolution (*praṇidhāna*) for deliverance; this resolution is a type of volition (*cetanā,* ii.24): by giving alms, a bodily action, by obliging oneself

to observe a rule, a vocal action, or by studying a stanza of four *pādas*,[154] one projects a *mokṣabhāgīya*, when the force of the desire for deliverance comes to qualify these actions.[155]

25b. Projected among humans.

Only persons of the three Dvīpas project or plant the *mokṣabhāgīyas*. In fact, disgust, or intelligence (*prajñā*), or disgust and intelligence are absent among the gods, among beings in hell, and among the inhabitants of Uttarakuru.[156]

***

We have only incidentally treated of the *mokṣabhāgīyas;* but we have to explain the progressive order of the comprehension of the Truths (*satyābhisamaya*) and we have followed this order to the Supreme Worldly Dharmas. We must now teach the rest.

25c-d. From out of the Supreme Worldly Dharmas there proceeds one Patience, a Patience having the *dharmas* for its object, which is pure.[157]

Exactly one Patience having Dharma Knowledge for its aspect (*dharmajñānakṣānti*)[158] immediately follows the Supreme Worldly Dharmas. What is its object?

26a. Bearing on the suffering of Kāmadhātu.[159]

Its object is the suffering of Kāmadhātu. Therefore it is called *Duḥkhe Dharmajñānakṣānti*, the Patience that has the Dharma Knowledge of Suffering for its object.[160]

In order to indicate that it is pure, it is qualified by its

outflowing result (*niṣyanda*, ii.26c-d) which is a Dharma Knowledge (*dharmajñāna*).[161] The expression *dharmajñānakṣānti* therefore signifies: a *kṣānti* or Patience which produces a *dharmajñāna* (Dharma Knowledge), which has for its intention and result a Dharma Knowledge. In the same way that a tree which bears flowers or fruit is called a *puṣpavṛkṣa* or a *phalavṛkṣa*.

This Patience is the entry into *niyāma*, for it is the entry into the certitude (*niyama*) of the acquisition of absolute good or *samyaktva*. What is *samyaktva?* The Sūtra says that it is Nirvāṇa.[162] *Niyama* or absolute determination with regard to the *samyaktva* is called *niyāma*,[163] and also *niyama*.[164]

Entering into this absolute determination of the acquisition of *samyaktva* is the arriving, the taking possession of (*prāpti*). Once this possession arises, the ascetic is an Āryan.

It is in a future state, that is, in its arising state, that this Patience brings about the cessation of the quality of Pṛthagjana;[165] for it is admitted that in a future state it possesses this efficacy, which does not belong to any other *dharma;* in the same way that a future lamp destroys darkness, and in the same way that a future arising *lakṣaṇa* (ii.45c-d) causes arising.

According to other masters,[166] the Supreme Worldly Dharmas bring about the cessation of the quality of Pṛthagjana.

An inadmissible opinion, since these *dharmas* are Pṛthagjana *dharmas*.

This objection does not hold, for these *dharmas* are in contradiction to the quality of Pṛthagjana: this is as if someone climbed onto the shoulders of his enemy and killed him.

According to others,[167] the quality of Pṛthagjana ceases both by the Supreme Worldly Dharmas, which take the place of the Irresistible Path (*ānantaryamārga*), and by the Patience which takes the place of the Path of Deliverance (*vimuktimārga*, vi.28a-b). By the first, the quality of Pṛthagjana is in the process of being abandoned (*prahīyate*), and by the second, it is abandoned

(*prahīṇa*).

26a-b. From this, a Dharma Knowledge having the same object.

Immediately after the Patience that has the Dharma Knowledge of Suffering for its object there arises a Dharma Knowledge having for its object the suffering of Kāmadhātu. It is called the Dharma Knowledge of Suffering.

The qualification of "pure" applied to the first Patience holds for all of the following Patiences. The knowledge in question is therefore pure.

***

In this same way there arises one Patience that has the Dharma Knowledge for its object and a Dharma Knowledge relating to the suffering of Kāmadhātu.

26b-c. In the same way, relating to the rest of suffering, one consecutive Patience and a Knowledge.

Immediately following the Dharma Knowledge of Suffering, there arises one Patience of Consecutive Knowledge, having a composite object, bearing on the Suffering of Rūpadhātu and Ārūpyadhātu. It is called *duḥkhe'nvayajñānakṣānti* (the Patience which consists of Consecutive Knowledge of Suffering). From this Patience there arises a consecutive Knowledge which receives the name of Consecutive Knowledge of Suffering.

Dharma Knowledge, or Knowledge of the Dharmas (*dharmajñāna*) is so-called because it is the first knowledge which the ascetic obtains, since the origin of time, on the nature of the *dharmas*, suffering, etc. Consecutive Knowledge (*anvayajñāna*) is so-called

because it has the Dharma Knowledge for its cause (*tadanvaya* = *taddhetuka*), and because it knows the Truth in question as does Dharma Knowledge.

***

In the same way that, relating to the Truth of Suffering, four *dharmas* have arisen, two Patiences and two Knowledges,

> 26d. In that same way, relating to the three other Truths.

When, immediately after the Consecutive Knowledge of Suffering, there has arise a Patience of Dharma Knowledge bearing on origin in Kāmadhātu, from this Patience there arises a Dharma Knowledge of Origin; in the same way, by the immediate succession of arising, there arises a Patience of Consecutive Knowledge, bearing on the rest of origin, and a Consecutive Knowledge of Origin. There arises one Patience of Dharma Knowledge, bearing on the extinction of suffering in Kāmadhātu, and the Dharma Knowledge of Extinction. There then arises one Patience of Consecutive Knowledge, bearing on the rest of extinction, and the Consecutive Knowledge of Extinction.

There then arises one Patience of Dharma Knowledge bearing on the path which is opposed to the suffering of Kāmadhātu, and the Dharma Knowledge of the Path. There then arises one Patience of Consecutive Knowledge bearing on the rest of the Path, and the Consecutive Knowledge of the Path.

> 27a-b. In this way, the comprehension of the Truths consists of sixteen mental states.[168]

In this order, the comprehension of the Truths (*satyābhisamaya*) is made up of sixteen mental states.

According to other schools,[169] the comprehension of the Truths is single, "unique."[170] One should examine what is their point of view. For it is without making any distinctions that we have spoken of this comprehension [by saying that it is made up of sixteen mental states]. If one were to distinguish,[171]

27b. It is threefold: insight, application, and result.

Insight comprehension (*darśanābhisamaya*) is the comprehension of the Truths by one pure *prajñā*.

Application comprehension (*ālambanābhisamaya*) is the comprehension of the Truths by this *prajñā* and also by the *dharmas* associated with this *prajñā*.[172]

Resultant comprehension (*kāryābhisamaya*) is the comprehension of the Truths by this *prajñā*, by the *dharmas* which are associated with it, and also by the *dharmas* not associated with it but which accompany it, for example, morality, the arising *lakṣaṇa* (ii.45c), etc.[173]

When the ascetic sees suffering, the three comprehensions take place relative to suffering;[174] the third comprehension takes place relative to the other Truths, for origin is abandoned, extinction is experienced, and the path cultivated.[175]

Stated in this way, if the partisan of a single, unique comprehension intends to speak of comprehension which consists of the seeing of the Truths, his thesis is inadmissible, by reason of the varity of the aspects (vii.10c): one does not see origin, etc., under the aspects of suffering.

But, he would say, one sees all the Truths under the aspect of non-self.

If this were the case, then one would not see the Truths under the aspects of suffering, etc.; and this hypothesis contradicts the Sūtra which says, "The Śrāvaka, when he judges suffering as suffering, or origin as origin, or extinction as extinction, or path as

path, there is then for him discernment of the *dharmas* associated with these pure judgments . . ."[176]

[But, would he not say that this declaration of the Sūtra refers to the preparatory period, before comprehension?

This is inadmissible, for there is no pure judgment in this period.]

But, he would say, does this declaration refer to the Path of Meditation, to the period during which one meditates on, and cultivates the Truths already seen?

This is inadmissible, for one cultivates the Truths in the same manner in which one has seen them.

If the partisans of a single, unique comprehension pretend that this comprehension is unique because the ascetic who sees one Truth obtains mastery with respect to the others, this is to say that, through the seeing of the Truth of Suffering, the ascetic obtains the capacity of experiencing the seeing of the other Truths without any new preparatory exercise,--and this we approve. Nevertheless, one should examine whether there is produced, or not, in the interval, a departing from the comprehension.[177]

But if the partisans of a single comprehension affirm the unity of comprehension because suffering is perfectly known, origin is abandoned, extinction realized, and the path cultivated, then this we approve, for we have said that when one Truth is seen, there is resultant comprehension with regard to the three others.[178]

Objection: If you approve this opinion, you contradict the Sūtra which teaches gradual (*krameṇa*) comprehension. It is with reference to insight comprehension that the Sūtra teaches the gradual comprehension of the Truths, "Oh householder, comprehension is not unique, but gradual (*anupūrva*) . . . " and the rest; in all there are three Sūtras accompanied by examples.[179]

But, one would say,[180] the Sūtra says that "one who is free from perplexity and doubt with regard to suffering is also free from perplexity and doubt with regard to the Buddha." Therefore

comprehension is not gradual, but single and unique.[181]

This objection does not hold: for this Sūtra means to say that when suffering is understood, the perplexity and the doubt relative to the Buddha does not become active and will necessarily be abandoned.

***

We have seen that comprehension consists of sixteen mental states.

27d. It is of the same sphere as the Supreme Worldly Dharmas.[182]

These sixteen mental states are of the same sphere as the Supreme Worldly Dharmas. We have seen that these can be of six spheres (20c-d).

***

Why are there necessarily Patiences and Knowledges?

28a-b. The Patiences and Knowledges are, in this order, the Irresistible Path and the Path of Deliverance.[183]

The Patiences cannot be hindered (*antarayitum aśakyatvāt*) in their cutting off of the possession of the defilements; they are therefore, according to *Pāṇini*, iii.3.171-2, the Irresistible Path (*ānantaryamārga*).

The Knowledges arise among the persons who are thus delivered from the possession of the defilements, at the same time as does possession of disconnection from the defilements

(*visaṁyoga*, i.6a, ii.55d): they are therefore the Path of Deliverance (*vimuktimārga*).[184]

As a consequence there is Patience and Knowledge, in the same way that there are two actions: expelling the thief, and closing the door.[185]

If the possession of disconnection takes place only with the second Patience or second Irresistible Path [=the Patience that has the Consecutive Knowledge of Suffering as its object], then the Knowledge,--which is free from doubt (vii.1)--will not arise having the same object of the first Irresistible Path, namely the suffering of Kāmadhātu.

But if the defilements are abandoned by means of the Patiences (v.6), is there not a contradiction with the text of the Śāstra, "There are nine categories of bonds"?[186]

No, for the Patiences are the attendants of the Knowledges; the Śāstra attributes the very same work of the Patiences to the Knowledges, in the way that one says that the king does that which is done by his men.[187]

***

From the fact that they all see the Truths, does it follow that the sixteen mental states of comprehension are the Path of Seeing?

> 28c-d. Because they are produced within anyone who sees that which has not been seen, fifteen moments are the Path of Seeing.[188]

Fifteen moments, from the Patience that has the Dharma Knowledge of Suffering for its object to the Patience of Consecutive Knowledge that has the Path for its object, constitute the Path of Seeing. Why? Because the seeing of what has not been seen

continues.[189]

In the sixteenth moment there is nothing more to see which has not been seen. This moment meditates on the Truth as it has been seen,[190] and so forms part of the Path of Meditation.

But, one would say, the sixteenth moment sees the fifteenth moment, the Patience that has the Consecutive Knowledge of the Path as its object, which has not been seen previously.[191]

Without doubt; but that to which it refers is the knowledge as to whether the Truth [of the Path] has been seen or not, not whether a moment [of the said Truth] has been seen or not. The fact that a moment has not been seen does not create the fact that the Truth has not been seen, in the same way that a field is not unharvested because one stalk remains to be cut.[192]

Furthermore, the sixteenth moment, the Consecutive Knowledge of the Path forms part of the Path of Meditation: a. because it constitutes a result, a *śrāmaṇyaphala* (vi.51); b. because it embraces meditation, the possession or acquisition of the eight Knowledges and the sixteen aspects, [in contrast to the Path of Seeing, vii.21]; c. because it embraces the abandoning of a Path, the path of a follower; and d. because it belongs to a series.[193]

Objection: The sixteenth moment should be considered as forming part of the Path of Seeing, because it is certainly free from falling away. And its non-falling away results from the fact that it supports or confirms the abandoning of the defilements abandoned through the Path of Seeing.

If you maintain that, for this reason, the sixteenth moment is of the Path of Seeing, this then leads to absurd consequences: the sixteenth moment and the following, and also the seeing of the Truths the second day and following, will be the Path of Seeing, for they also confirm the abandoning of the defilements abandoned through the Path of Seeing.

How is it that the first seven Knowledges are of the Path of Seeing and not the eighth? In fact, all eight see what has been seen

through the Patience which precedes.

Because the seeing of the Truths has not been finished: it is completed in the fifteenth moment. The first seven Knowledges are of the Path of Seeing because, the seeing of the Truths not being finished, they are produced in the interval, that is, either in the course of the Path of Seeing, or between two Patiences.

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We have explained how the Path of Seeing and the Path of Meditation arise. We should now define the persons (*pudgala*) in whom the Noble Path arises. In the course of the fifteen moments which are the nature of the Path of Seeing,

> 29a-b. In these moments, the ascetics of weak and sharp faculties are respectively Śraddhānusārin and Dharmānusārin.[194]

Placed in these moments, the ascetic with weak faculties is called a Śraddhānusārin; the ascetic with sharp faculties is called a Dharmānusārin. Here the word "faculties" (*indriyas*) signifies the faculties of faith, absorption, etc.[195]

The term Śraddhānusārin is explained etymologically: *śraddhayā anusāraḥ* = *śraddhānusāraḥ,* "pursuit by reason of faith"; one in whom there is this pursuit, or in whom the habit is to pursue by reason of faith, is called a Śraddhānusārin, because, first,[196] he has pursued the Truth [that is to say: to become conscious of the Truths] under the impulse of another, through confidence in another (see vi.63).

Dharmānusārin is explained in the same way: *dharmair anusāraḥ* = *dharmānusāraḥ,* "pursuit by means of the *dharmas* . . . It is by himself, by means of the *dharmas,* that is, by means of the twelvefold Scripture, Sūtra, etc. (see vi.63a-c), that this ascetic has

first pursued the Truth.

These two ascetics,

> 29c-d. If they have not abandoned the defilements to be abandoned through Meditation, they are candidates for the first result.[197]

"The first result", that is, the first of the results, the state of Srotaāpanna which is in fact the first resultant state in the order of acquisition.

If the Śraddhānusārin and the Dharmānusārin have not previously abandoned, by the worldly path (vi.49), any category of the defilements to be abandoned through Meditation, and as a consequence are found to be "bound by all the bonds" (*sakalabandhana,* ii. English translation, note 184), they are candidates for the state of Srotaāpanna from the time in which they entered the Path of Seeing.

> 30a. Up to the abandoning of the five categories.

If they have, through the worldly path, abandoned the first, second, third, fourth or fifth category of the defilements of Kāmadhātu to be abandoned through Meditation, once having entered the Path of Seeing, they are the same candidates for the first state.

> 30b. Candidates for the second, until the abandoning of the ninth category.

But if they have previously abandoned the sixth, seventh, or eighth category, they are candidates for the second state, that is, for the state of Sakṛdāgāmin.

30c-d. Candidates for the third, through detachment either with respect to Kāmadhātu, or with respect to higher spheres.

In the case (1) where they are detached from Kāmadhātu through the abandoning of the ninth category of defilements of Kāmadhātu to be abandoned through Meditation, (2) or they are detached with respect to the higher spheres up to and including Ākiñcanyāyatana, they are candidates for the third state, that is, for the state of Anāgāmin. (See ii.16c, English translation, p. 177-178, vi, p. 985).

31a-b. In the sixteenth moment, the ascetic becomes an abider in the state for which he was a candidate.

In the sixteenth moment, these two ascetics no longer bear the name of Śraddhānusārin or Dharmānusārin; they no longer bear the name of candidates. They are "abiders in a result": candidates for the state of Srotaāpanna, Sakṛdāgāmin, or Anāgāmin, now become Srotaāpannas, Sakṛdāgāmins, or Anāgāmins.

The quality of Arhat cannot be acquired directly, that is to say without the state of Anāgāmin first being acquired--,for, on the one hand, the defilements abandoned through meditation cannot be abandoned through the Path of Seeing (*Vibhāṣā, TD* 27, p. 265c13) and, on the other hand, there cannot have been detachment by a worldly path previous to Naivasaṁjñānāsaṁjñāyatana. (See v. English translation note 27, and above p. 951).

31c-d. At this moment, the ascetics with weak and sharp faculties become respectively Śraddhādhimukta or Dṛṣṭiprāpta.[198]

The ascetic with weak faculties, who was a Śraddhānusārin,

now takes the name of Śraddhādhimukta (vi.56, 63). The ascetic with sharp faculties, who was a Dharmānusārin, now takes the name of Dṛṣṭiprāpta. When faith (*śraddhā*) predominates [in the ascetic with weak faculties], the ascetic is informed by his aspiration (*adhimokṣa*): he is therefore called a Śraddhā-adhimukta. When *prajñā* predominates [in the ascetic with sharp faculties] the ascetic is informed by speculative views (*dṛṣṭi*): he is therefore called a Dṛṣṭiprāpta. (vi.57, 61, 63a-c)

By what reason does the ascetic who has abandoned the first categories [from one to five] of the defilements of Kāmadhātu abandoned through meditation, become, in the sixteenth moment, a Srotaāpanna and not a candidate for the state of Sakṛdāgāmin? The same question is posed for the ascetic who has abandoned the sixth, seventh, and eighth categories, and who in the sixteenth moment, becomes a Sakṛdāgāmin and not a candidate for the state of Anāgāmin; and also for the ascetic who has abandoned the higher categories of the defilements, and who, in the sixteenth moment, becomes an Anāgāmin and not a candidate for the state of Arhat.

> 32. At the moment of the acquisition of a result, the ascetic does not acquire the path of a higher result; consequently the abider in a result does not exert himself with a view to a higher progress, and he is not a candidate for a result.

Upon the acquisiton of a result, one does not acquire a path higher than this state (vi.65b-d), for example, upon the acquisition of Srotaāpanna, one does not obtain the path of Sakṛdāgāmin: such is this principle. As a consequence, the abider in a result, as long as he does not exert himself with a view to a higher progress for the acquisition of a new state, that is, as long as he does not cultivate the preparatory exercises which have for their result the abandoning of the defilements not yet abandoned and which is the cause of the acquisition of a new state, this resident is not a candidate for this new state.

Nevertheless, the ascetic who, [previously] detached from the Third Dhyāna [by a worldly path], enters into *niyāma* (vi.26a) or the Path of Seeing in a sphere lower than this Dhyāna [that is, in *anāgamya,* the First or Second Dhyāna, or an intermediate state], certainly realizes a path higher than the result. If it were otherwise, then if he were reborn in a higher sphere [the Fourth Dhyāna or the Ārūpyas], he would not be in possession of the faculty of happiness (*sukhendriya.* viii.9).[199] (*Vibhāṣā, TD* 27, p. 464b8; *Jñānaprasthāna, TD* 26, p. 947a5).

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We have defined the persons who enter into *niyāma,* either by their being *bhūyovītarāga,* that is, detached from the sixth, seventh, and eighth categories of defilements of Kāmadhātu, or by their being *kāmavītarāga,* that is, completely detached from Kāmadhātu (ii.16c, English translation, p. 178).

We must now study the ascetic who proceeds gradually. To this end, the following point should be established.

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As the defilements of Kāmadhātu are divided into nine categories,

33a-b. Each sphere has nine categories of vices.

Each sphere, up to and including Naivasaṁjñānāsaṁjñāyatana. As each sphere has nine categories of vices,

33b. So too there are nine categories of qualities.

Each sphere has nine categories of qualities which are as many as the paths, the Irresistible Paths and the Paths of Deliverance, opposed to these said vices. How is this?

> 33c-d. By distinguishing weak, etc., in the categories of weak, medium, and strong.[200]

There are three fundamental categories, weak, medium, and strong. Each one of these is divided into weak, medium, and strong; this gives us nine categories: weak-weak, weak-medium, weak-strong, medium-weak, medium-medium, medium-strong, strong-weak, strong-medium, and strong-strong.

The weak-weak path has the power to bring about the abandoning of the strong-strong defilement; and so on to: the strong-strong path has the power to bring about the abandoning of the weak-weak defilement. For it is impossible for the strong-strong path to be produced from the very beginning; and it is impossible that there would be a strong-strong defilement when there is a strong-strong path.

In the same way, when one washes a piece of cloth, the greater stains are washed out first and only lastly the subtle stains; so too a great darkness is vanquished by a small light, whereas a great light is required to get rid of a small amount of darkness. Such are the types of examples that one can supply.[201]

An Āryan path, although momentary and weak, is capable of uprooting the defilements which have accrued through a succession of their causes in eternal transmigration-- his path cuts off the possessions of the defilements which are similar to roots--for the white *dharmas* are powerful, whereas the black *dharmas* are weak.[202] In this same way, the vices of wind, the bile, etc., accumulated over a long period of time, are gotten rid of by one grain of powder of the *trivṛt* root (*trivṛtkarṣa*); so too a great darkness is broken up by a small, momentary light.

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There are therefore nine categories of defilements abandoned through meditation.

> 34a-b. The abider in a result who has not destroyed that which one should abandon through meditation is a Saptakṛtparamaḥ.[203]

The abider in a result who has not even abandoned one category of the defilements abandoned through meditation is a Srotaāpanna; as he can be reborn seven times but no more, he is an "at the most seven times." As it is not an absolute rule that he will be reborn seven times, one says, "at the most." The expression of the Sūtra, *saptakṛtvaḥ paramaḥ,* signifies "there is rebirth for him seven times at the most." The word *paramaḥ* is understood as *prakarṣeṇa* ("at a maximum").

Srotaāpanna: the river or stream (*srotas*), the stream of Nirvāṇa, the path, for one goes by means of a stream. The ascetic who has entered into it, who has arrived at it and who has attained it, is called "one who has entered into the stream" (*srota-āpanna*).[204]

Objection: How can one enter it? Would one say that it is by the obtaining of the first path? Then the eighth saint[205] would be a Srotaāpanna. Would one say that it is by the obtaining of the first state? Then the *bhūyovītarāga* and the *kāmavītarāga,* when they acquire the first state which they acquire, would be Srotaāpannas; but you have said that they are, respectively, Sakṛdāgāmins and Anāgāmins (vi.30b-d).

We would answer: The ascetic enters into the stream by the obtaining of the first state; but this does not refer to the state that a certain saint can acquire first, but to the state that one acquires first when one passes through all of the states.

But why is not the eighth saint a Srotaāpanna, for he has entered into the stream of the Noble Path?

Because it is at the sixteenth moment, that of the Consecutive Knowledge of the Path, that one possesses (1) both the path of the candidate, consisting of fifteen moments, and the path of the state, (2) and the Path of Seeing and the Path of Meditation; (3) because then one comprehends the "stream," that is, the Path in its entirety, up to and including the fifteenth moment.

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The Vaibhāṣikas[206] say: Independently of the present existence, the Srotaāpanna again takes up birth among humans, seven existences properly so-called, and seven intermediate existences (*antarābhava,* iii.10); and in this same way, he again takes up birth among the gods. That is, he takes up birth up to twenty-eight existences. Yet, as he has everywhere the series of seven existences, the ascetic is said to be "reborn at the most seven times"; the same way that a Bhikṣu is called "wise in seven things" (*saptasthānakuśala*)[207] when he knows the "groups of seven"; so too a tree is termed "having seven leaves" (*saptaparṇa*) because its buds produce some seven leaves.[208]

Objection: But the Sūtra says, "It is absolutely impossible for a saint (*pudgala*) possession views (*dṛṣṭisaṁpanna*)[209] to produce an eighth existence."[210] And this text is in contradiction to the doctrine of the Vaibhāṣikas.

No, they answer, for this text should be understood: "He does not produce an eighth existence in the same realm of rebirth." Or, if one wants to hold to the letter of the Sūtra: "Having transmigrated, having passed seven times both among the gods and among humans, he will realize the end of suffering,"[211] one should conclude that the heavenly and human rebirths are not preceded by any intermediate existences (*antarābhava*), since the Sūtra speaks only of gods and humans.

Taking up the objection again, if one should understand: "He does not produce an eighth existence in the same realm of rebirth," how does it happen that an Ūrdhvasrotas of the Bhavāgraparama class (vi.38b)[212] is reborn eight times in the same realm of its rebirth?

The Vaibhāṣikas answer that the text which denies an eighth rebirth refers only to an eighth rebirth in Kāmadhātu.

But what text and what reasoning prove that this text refers only to Kāmadhātu? And what proves that the saint transmigrates seven times, among the gods on the one hand, and among humans on the other, and not seven times in all among both? The text has, in fact, "Having transmigrated seven times among gods and among humans."

The Kāśyapīyas read, "Having transmigrated seven times among gods, and seven times among humans (*saptakṛtvo devān saptakṛtvo manuṣyān*)." There is therefore no reason to attach any importance to the preceding question.[213]

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He who becomes a Srotaāpanna as a human will return to be among humans in order to obtain Nirvāṇa; he who becomes a Srotaāpanna as a god will return to be among the gods in order to obtain Nirvāṇa.

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Why is a Srotaāpanna not reborn an eighth time? Because, in this limit of time, in the course of seven existences, his series is necessarily matured. Such is the nature of the Path: so too, such is the nature of the venom of the "seven-footed serpent" that a person bitten dies after having walked only seven paces; such is the

nature of this illness that the four-day fever returns during each of the four days (see note 210).

[214]He does not obtain Nirvāṇa in less time because some seven bonds remain, two of the *avarabhāgīya* or lower class, namely sensual desire (*kāmacchanda*) and anger (*vyāpāda*), and five of the *ūrdhvabhāgīya* or higher class, namely two cravings (*rāga*) [in Rūpadhātu and Ārūpyadhātu], dissipation (*auddhhatya*), pride (*mana*), and delusion (*moha*) (v.43). Because, even though he realizes the Noble Path [of Sakṛdāgāmin or Anāgāmin], he does not obtain Nirvāṇa in the interval by reason of the force of the actions which should be rewarded in the course of the seven existences.

If a Buddha has not arisen in the period when one should obtain Nirvāṇa, it is as a householder that he will obtain the quality of Arhat, but he does not then remain as a householder: by the force of *dharmatā,* that is, by the force of the Path of the Arhat or the Aśaikṣa, he is endowed with the marks of a Bhikṣu;[215] according to other masters, with the marks of a non-Buddhist Bhikṣu.

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Why is the Srotaāpanna declared to be an *avinipātadharman,* "one incapable of falling into a painful realm of rebirth" (*apāya*)?[216]

Because he does not accumulate actions which cause him to fall into it; because, by the actions of this type which have already been previously accumulated, his mind has become refractory to the maturation of these actions, being perfumed by the powerful roots of good by reason of the purity of his behavior, and by reason of the purity of his sentiments with regard to the Three Jewels.[217]

A person who has accumulated an action which should necessarily mature in a painful realm of rebirth cannot even produce Patience (vi.18), much less the pure Path.[218]

There is a stanza, "The ignorant, if they have committed only a small transgression, go below; the wise, if they have committed a great transgression, avoid painful rebirth. A small mass of iron, in a mass, sinks; the same iron, in a greater mass but fashioned into a bowl, floats."[219] The Sūtra employs the expression, "The Srotaāpanna . . . puts an end to suffering (*duḥkhasyāntaṁ karoti*)." What does "the end of suffering" mean? Suffering beyond which there is no more suffering. This means that the saint causes suffering to no more arise. Or rather the end of suffering is Nirvāṇa. How can one "make" Nirvāṇa?[220] By clearing away the obstacles to Nirvāṇa; [these obstacles are the possession of defilements or *upadhi*]. In the same way that one says, "Make some space! Make the house fall down!" (*ākāśam kuru maṇḍapaṁ pātaya*). There are persons other than the Srotaāpanna who will be reborn seven times at the most: the Pṛthagjana whose mind is matured. But there is no fixed principle here: this Pṛthagjana can obtain Nirvāṇa in this life, or in an intermediate existence, etc. Consequently we do not speak of this here.

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The abider in a state within whom no category of the defilements abandoned through meditation is destroyed is, as we have seen, a Saptakṛtvaḥparama.

> 34c-d. Delivered from three or four categories, destined for two or three rebirths, he is a Kulaṁkula.[221]

The Srotaāpanna becomes a Kulaṁkula, "one who goes from family to family," (1) from the point of view of the abandoning of the defilements, through the abandoning of three or four categories of defilements of Kāmadhātu; (2) from the point of view of the *indriyas* or moral faculties, through the acquisition of pure faculties opposed to these defilements; or (3) from the point of view of existences, because there remain only two or three

more rebirths for him.[222]

In the Kārikā only two of these causes are mentioned. For, from the fact that the Srotaāpanna abandons the defilements after the acquisition of his state, one concludes, without one having to say so, that he acquires the pure faculties opposed to these defilements. But the number of rebirths is indicated: in fact, after having acquired the state of Srotaāpanna, the saint is capable of obtaining the quality of Sakṛdāgāmin, Anāgāmin, or Arhat, and the number of his rebirths will be found, from this fact, to be either more or less.

Why does the Srotaāpanna who abandons the fifth category not become a Kulaṁkula?

Because, when the fifth category is abandoned, the sixth is also certainly abandoned, and the saint therefore becomes a Sakṛdāgāmin. In fact here one category of defilement is not capable of creating an obstacle to the acquisition of a state, as in the case of one who is separated by only one more rebirth from Nirvāa (an Ekavīcika, vi.36a-c): the reason is that here the saint, by acquiring a new state, does not pass into another sphere of existence or Dhātu.[223]

A Kulaṁkula is of two types:[224] (1) a Devakulaṁkula, the saint who, having transmigrated to two or three families among the gods, attains Nirvāṇa in the same heaven or in another;[225] and (2) a Manuṣyakulaṁkula, the saint who, having transmigrated to two or three families among humans, attains Nirvāṇa in this Dvīpa or in another.

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The same abider

35a-b. Who has conquered up to five categories, is a candidate for the second.

The abider who has abandoned from one to five categories of defilements is a candidate for the second state.

35c-d. Having destroyed the sixth category, he is a Sakṛdāgāmin.

He obtains the second state. The Sakṛdāgāmin, "the once-returner," having gone to be among the gods, returns to be among humans, and has then no further rebirth: whence his name. The Sūtra says that one becomes a Sakṛdāgāmin "by reason of the weakness of lust, anger, and delusion," because only the three weak categories of these defilmeents remain.[226]

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This abider in the state of Sakṛdāgāmin,

36a-c. Having destroyed seven or eight categories, and destined for one rebirth, is an Ekavīcika; he is also a candidate for the third state.[227]

This Sakṛdāgāmin becomes an Ekavīcika for three reasons, (1) because he abandons seven or eight categories of defilements; (2) because he acquires the faculties opposed to these defilements; and (3) because he has to be reborn only one more time.

Why does the only category that remains to him, the ninth, create an obstacle to the acquisition of later states? Because the acquisition of this state involves passage to another sphere [to Rūpadhātu]. We have seen (iv.107) that actions create obstacles in three circumstances: they hinder the acquisition of the Patience, the quality of Anāgāmin, and the quality of Arhat. Now this holds here for the defilements as for actions, for they refer to going

beyond the sphere where they should be manifested as the results of retribution--with respect to actions--and of outflowing--with respect to the defilements (ii.56).

*Vīci* signifies interval, separation. Nirvāṇa is separated from this saint by one rebirth; the state of Anāgāmin is separated from this saint by one category of defilement: he is therefore termed an Ekavīcika.

Having abandoned seven or eight categories of defilements, he is a candidate for the third state.

He who--previously freed, through the worldly path, from three or four categories of defilements, or from seven or eight categories of defilements [of Kāmadhātu]--, obtains a result [the state of Srotaāpanna or Sakṛdāgāmin according to his case], is not a Kulaṁkula and is not an Ekavīcika as long as he does not realize a path superior to the state acquired: in fact as long as the pure faculties, opposed to these categories of defilements, are absent in him (vi.32b-c).

> 36d. He is an Anāgāmin by the destruction of the ninth category.

This abider in a result, through the abandoning of the ninth category of the defilements of Kāmadhātu--the weak-weak defilements,--becomes an Anāgāmin, because he is no longer reborn in Kāmadhātu. The Sūtra says that one becomes an Anāgāmin through the abandoning of the five so-called *avarabhāgīya* bonds (v.65a-c): we get the number five by adding all the bonds that the Anāgāmin is found to have abandoned (v.70a-b); according to his situation he has, in the first stage, abandoned two or three bonds.[228]

> 37a-c. He is a saint who "obtains Nirvāṇa in the interval," "by arising," "with effort," "without effort," and "by going higher."[229]

"One who obtains Nirvāṇa in the interval" (*antarāparinirvāyin*) signifies one who attains Nirvāṇa in the intermediate existence (iii.10, 12). The other terms are explained in the same way: one who attains Nirvāṇa by being born (*upapadyaparinirvāyin*),[230] and one [one who makes an effort] (*sābhisaṁskāraparinirvāyin*),[231] and one who does not make any effort (*anabhisaṁskā - raparinirvāyin*).

There are five types of Anāgāmins: an Antarāparinirvāyin, an Upapadyaparinirvāyin, a Sābhisaṁskāraparinirvāyin, an Anabhisaṁskāraparinirvāyin, and an Ūrdhvasrotas.

The first one, who obtains Nirvāṇa in the intermediate existence, is one who obtains Nirvāṇa in an intermediate existence, by attaining it in Rūpadhātu.

The second one obtains Nirvāṇa[232] as soon as he is reborn, soon,[233] through *sopadhiśeṣa* Nirvāṇa, Nirvāṇa with remnant;[234] and because he is energetic and because the path is spontaneous, he realizes it by himself.

According to other masters, he obtains *nirupadhiśeṣa* Nirvāṇa, Nirvāṇa without remnant, exactly like the first Anāgāmin, that is, having obtained the quality of Arhat, he obtains Nirvāṇa without achieving his portion (=end) of life.

This opinion is false, for this second Anāgāmin does not possess mastery relative to the abandoning of life, and this because this mastery does not belong to one who possesses *prāntakoṭicaturthadhyāna* (99.10a, vii.41a-c); this type of Dhyāna exists only among humans of the three Dvīpas; and this Anāgāmin is born in Rūpadhātu.[235]

The third one, the Anāgāmin who obtains Nirvāṇa with effort, obtains Nirvāṇa after having been born, without relaxing his exercises, for he is energetic; with effort, for the Path is not spontaneous. The fourth one, who obtains Nirvāṇa without effort, obtains Nirvāṇa without effort, for he is not energetic, and the

Path is not spontaneous. Such are the definitions of these two saints according to the Vaibhāṣikas.[236]

According to another opinion, the difference between the third and the fourth is that the former obtains Nirvāṇa by a path having for its object conditioned things, namely suffering, its origin, and the Path; and the latter, by a path having for its object unconditioned things, namely Extinction or the Third Noble Truth.

This opinion is not justified by reason of the consequences that it implies: the distinction would hold for the first two types of Anāgāmins also.

In the Sūtra (*Saṁyukta, TD* 2, p. 197a26), the Anāgāmin who obtains Nirvāṇa without effort is listed before the Anāgāmin who obtains it with effort. This order is justified.[237] In fact, for the first, the path is realized without *abhisaṁskāra,* being obtained without effort; it is thus "spontaneous." But, for the second, the path is realized by *abhisaṁskara,* being obtained with effort; therefore it is unspontaneous.

For the Anāgāmin who obtains Nirvāṇa through birth, the path is even more spontaneous, even stronger, and the latent defilements (*anuśayas*) are even weaker.

The fifth, the Ūrdhvasrotas,[238] is the saint "for whom there is *srotas,* that is to say, *gati* or movement, to the height." *Srotas* and *gati* have the same meaning. He does not obtain Nirvāṇa where he is reborn upon leaving Kāmadhātu, but he goes higher.

> 37c-d. When he combines his Dhyāna, he is an Akaniṣṭhaga.[239]

There are two types of Ūrdhvasrotas: either he combines his Dhyāna and, as a consequence, he rises up to Akaniṣṭha Heaven and obtains Nirvāṇa there; or he does not combine his Dhyāna and, as a consequence, rises up to Naivasaṁjñānāsaṁjñāyatana, Bhavāgra.[240]

38a-b. The Akaniṣṭhaga is either a Jumper, a Half-Jumper, or One who Dies Everywhere.[241]

The saint who rises up to Akaniṣṭha in order to obtain Nirvāṇa there is of three types: he is a Jumper (*pluta*), a Half-Jumper (*ardhapluta*), or One who Dies Everywhere (*sarvacyuta*).

A Jumper is one who has, down here, combined his Dhyānas; he has tasted the First Dhyāna (viii.6) and, as a consequence, having fallen from the three higher Dhyānas, is reborn among the Brahmakāyikas. There, by the force of his previous enthusiasm, he combines the Fourth Dhyāna: also, dying from among the Brahmakāyikas, he is reborn among the Akaniṣṭhas. As he does not immerse himself in any of the fourteen intermediate heavens between the first heaven of Rūpadhātu (=the Brahmakāyikas) and the last one (Akaniṣṭha), he is called a Jumper.

A Half-Jumper is the saint who, passing beyond any one place,[242] enters the Akaniṣṭhas after having been reborn among the Śuddhāvāsas (vi.43a-b).

An Āryan is never reborn among the Mahābrahmas, because this heaven is a place of heresy: one considers Mahābrahmā as the creator there;[243] and because only one leader can be found there: an Āryan would be superior to Mahābrahmā there.[244]

One who Dies Everywhere transmigrates through all of the other heavens, with the exception of the Mahābrahmas, before he enters into Akaniṣṭha.

An Anāgāmin never takes up two existences in the same place of rebirth, because he goes in successive order. Therefore his quality of Anāgāmin, "a non-returner", is perfect: he is never reborn, either in a place lower than where he was once born, or in this same place.

Such is the Ūrdhvasrotas who has combined his Dhyāna, namely an Akaniṣṭhaga.

38b. The other is a Bhavāgraga.

The Ūrdhvasrotas who has not combined his Dhyāna goes up to Naivasaṁjñānāsaṁjñāyatana, or Bhavāgra. Tasting the other concentrations (*samāpatti*), he is reborn in all other places, but he does not enter the Śuddhāvāsas; traversing the Ārūpyas he arrives at Bhavāgra and there he obtains Nirvāṇa. In fact this saint is essentially dedicated to absorption, whereas the Akaniṣṭhaga is essentially dedicated to insight.

We think--even though the authors of the Śāstras have not decided this point--that the two types of Ūrdhvasrotas can obtain Nirvāṇa "in the course of the way," before arriving at Akaniṣṭha or Bhavāgra. The quality of Akaniṣṭhaparama and Bhavāgraparama only imply the non-production of a new existence after the saint has obtained Akaniṣṭha Heaven or Bhavāgra, not a birth in these same heavens; the same way that the Srotaāpanna, destined to be reborn at the most seven times (*saptakṛtvaḥparama*), can be reborn less than seven times.[245]

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There are five types of Anāgāmins who go to Rūpadhātu and attain Nirvāṇa there: an Antarāparinirvāyin, and Upapadyaparinirvāyin, a Sābhisaṁskāraparinirvāyin, an Anabhisaṁskāraparinirvāyin, and an Ūrdhvasrotas.

38c. Another, who goes to Ārūpyadhātu, is of four types.

There is another Anāgāmin, the Ārūpyopaga, "one who goes to Ārūpyadhātu and who attains Nirvāṇa there." Being detached from Rūpadhātu, and dying here, he is reborn among beings in Ārūpyadhātu. This Anāgāmin is only of four types, Upapadyapari-

nirvāyin, etc., for the intermediate state (and the Antarāparinirvāyin) does not exist in the births of Ārūpyadhātu.

Therefore there are six Anāgāmins, the five named above and the Ārūpyaga, not taking into account the different types of Ārūpyaga.

38d. Another, who obtains Nirvāṇa here.

Another obtains Nirvāṇa right here, the saint who obtains Nirvāṇa in this existence (vi.41a). This is the seventh Anāgāmin.

39a-b. It is said that there are nine saints going to Rūpadhātu, by making a threefold distinction among the three.

Three Anāgāmins, each divided into three categories, make nine Anāgāmins, because they go to Rūpadhātu.

What are these three? The Antarāparinirvāyin, the Upapadyaparinirvāyin and the Ūrdhvasrotas.

How are the three categories distinguished? 1. According to the comparisons of the Sūtra, there are three Antarāparinirvāyins who obtain Nirvāṇa, the first, quickly, the second, not quickly, and the third, after a long time; 2. with respect to the Upapadyaparinirvāyin, one should distinguish the Upapadyaparinirvāyin properly so called, the Sābhisaṁskāraparinirvāyin, and the Anabhisaṁskāraparinirvāyin: all three, obtaining Nirvāṇa after having been reborn, are Upapadyaparinirvāyins; 3. with respect to the Ūrdhvasrotas, one should distinguish the Jumper, the Half-Jumper, and the One who Dies Everywhere.

Or rather one can say that these three Anāgāmins are each divided into three categories accordingly as Nirvāṇa is acquired by them quickly, not quickly, or after a long time.

39c-d. Their differences are due to the difference of actions, faculties, and defilements.

The distinction of these three Anāgāmins and of these nine Anāgāmins, is due to the differences of their actions, their moral faculties, and their defilements.

i. The three Anāgāmins differ (a) from the point of view of their accumulated actions (iv.120) which should be rewarded either in an intermediate existence[246] or in the existence immediately to come: [after having been reborn], or later (iv.50b); (b) from the point of view of the activity of their defilements, which are, in this order, weak, medium, or strong; and (c) from the point of view of their moral faculties, which are strong, medium, or weak.

ii. Each of the three Anāgāmins is of three categories: (a) from the point of view of their defilements, as above (weak-weak, weak-medium, weak-strong for the three categories of Antarāparinirvāyin, etc.), (b) from the point of view of their faculties (which are strong-strong, etc.); and (c) from the point of view of their actions also with respect to the three Ūrdhvasrotas: the actions "to be rewarded later" differ among the Jumper, the Half-Jumper, and the One who Dies Everywhere.

There are therefore nine categories of Anāgāmin by reason of the differences of their actions, their defilements and their faculties.

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How does the Sūtra teach that there are seven realms of rebirth for good persons (*satpuruṣagati*)?

40a-b. In not establishing any distinction among the Ūrdhvasrotas, there are seven realms of rebirth for the good.[247]

An Ūrdhvasrotas is a saint who has the characteristic of "flowing" towards the heights.

This Sūtra, the *Gatisūtra* (iii.12), by not distinguishing the categories of Jumper, Half-Jumper, and One who Dies Everywhere, teaches seven realms of rebirth for good persons, namely three Antarāparinirvāyins, three Upapadyaparinirvāyins,--in all six realms of rebirth,--and the realm of Ūrdhvasrotas, the seventh.

Why are only these the realms of rebirth for good persons? Why not consider the other realms of rebirth of the Śaikṣas, such as the realms of the Srotaāpanna and the Sakṛdāgāmin, as such?[248]

Those who are in the seven realms of rebirth did only good and did not do evil; having arrived at these realms of rebirth, there is no turning back. Now three characteristics do not exist among the other Śaikṣas:

40c-d. By reason of the cultivation of good and the non-cultivation of evil, and of the non-returning from whence they have come.[249]

Only these seven realms of rebirth are the realms of rebirth for good persons.

It is true that the Sūtra says, "What is a good person (*satpuruṣa*)? One who is endowed with the Right Views of a Śaikṣa . . ."[250] It expresses itself in this manner because the Srotaāpanna and the Sakṛdāgāmin are in fact good persons from a certain point of view: 1. They have acquired the discipline that makes impossible (iv.33a-b) the committing of the five types of transgressions, [killing, stealing, forbidden sexuality, lying, and alcohol];[251] 2. they

have abandoned, in a general manner, their bad defilements, that is, the defilements of Kāmadhātu (v.19, 52).[252] But here the *Sūtra of the Saptasatpuruṣagati* refers to the saints who are absolutely good persons.[253]

***

It happens that an Āryan, who became an Āryan in the first birth through the acquisition of the state of Srotaāpanna or Sakṛdāgāmin, obtains in his following existence the state of Anāgāmin. This Anāgāmin is called a *parivṛttajanmā anāgāmin* ("one who becomes an Anāgāmin by rebirth [in Kāmadhātu]"). The question is posed whether this Anāgāmin is of the five types, Antarāparinirvāyin, etc.[254]

> 41a-b. The Āryan who obtains the state of Anāgāmin after having been reborn in Kāmadhātu, does not go to another sphere.

This Āryan, once he has obtained the state of Anāgāmin, obtains Nirvana in this same existence (vi.38b), [by reason of the intensity of his disgust at the extreme suffering of Kāmadhātu]. But the Āryan who obtains the state of Anāgāmin after having been reborn in Rūpadhātu, goes sometimes to Ārūpyadhātu as a Bhavāgraparana Ūrdhvasrota.

Objection: But Śakra expresses himself thus: "If at the end I should fall, may I be reborn among the well-known gods under the name of Akaniṣṭhas!" This contradicts your thesis.[255]

The Vaibhāṣikas answer: Śakra expresses himself in this way because he does not know the Dharma.[256] And, if the Blessed One does not correct him, it is with the intention of encouraging him.[257]

41c-d. This Āryan and one who is born in a higher sphere, are incapable of modifying their faculties, and are incapable of falling away.[258]

The Āryan who has become an Anāgāmin by being reborn in Kāmadhātu and one who is born in a higher sphere are not even capable of modifying their faculties; how could they fall away (*parihāṇi*)?

Why not admit a modification of faculties and a falling away in the case of the Āryan who has entered into Rūpadhātu or Ārūpyadhātu?

Because neither a modification of faculties nor a falling away occur in the case of these saints.

Why is this?

Because, from the fact of their stay in two existences, their faculties (*prajñā*, etc.) have acquired an advanced state of maturity;[259] and because the saint has acquired a personality favorable to the Path.

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Why is not a Śaikṣa not detached from Kāmadhātu, that is a Srotaāpanna and a Sakṛdāgāmin, an Antarāparinirvāyin? That is, why does he not obtain Nirvāṇa in the intermediate existence which follows his death?

Since he has not mastered the Path, this saint cannot manifest it; and because these latent defilements (*anuśaya*) are not extremely weak. Such is our answer.

The Vaibhāṣikas answer: Because it is very difficult to leave Kāmadhātu. In fact, in order to obtain Nirvāṇa, the Śaikṣaṁ question should do many things: 1. abandon the bad defilements,

that is to say, the defilements of Kāmadhātu; 2. abandon the neutral defilements, that is, those of Rūpadhātu and Ārūpyadhātu (v.19); 3. acquire three results in the case of the Srotaāpanna, two results in the case of the Sakṛdāgāmin;--whereas a detached being, that is, an Anāgāmin only has to obtain one more result; and 4. pass beyond the three Dhātus. Now a saint, in his intermediate existence, is not capable of doing this.[260]

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We have seen that "combining his Dhyānas, he is an Akaniṣṭha" (vi.37d). What Dhyāna is first combined?[261]

42a. First, combination of the Fourth Dhyāna.

Because it is the most powerful of the absorptions and the best of the easy paths (*sukhā pratipad,* vi.66a). This is how one proceeds.

[According to the Vaibhāṣikas,] the Arhat or the Anāgāmin enters the Fourth Dhyāna, pure[262] and prolonged, that is, constituting a series of thoughts.[263] He leaves it, and returns to the same Fourth Dhyāna, but impure and prolongued. He continues in this way, diminishing gradually the number of thoughts of each pure, impure, and pure Dhyāna, until, having entered a pure Dhyāna of two thoughts, he leaves it in order to enter an impure Dhyāna of two thoughts, which will be followed by a pure Dhyāna of two thoughts. This constitutes the preparatory stage for the combination.

42b. The combination is achieved through the combining of moments.

The Vaibhāṣikas say: When, following a pure thought, an

impure thought is called up, and, following this impure thought, a pure thought is clled up: then, through the combining of an impure thought and two pure thoughts, the combination of the Dhyāna is achieved. The first two moments are similar to the Irresistible Path (vi.28a), the third to the Path of Deliverance.

Having thus combined the Fourth Dhyāna, by the force of this combined Dhyāna, the saint also combines the other Dhyānas.

The combination takes place first in Kāmadhātu; later, in the case of falling away, the saint combines these in Rūpadhātu (see above, p. 968).

In our opinion, the combination of a single, unique impure moment with two pure moments, is impossible to everyone, with the exception of the Buddha. Consequently the combination of a Dhyāna is achieved when one enters, for the period of time that one wants, into three prolongued Dhyānas, pure, impure, and pure.

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To what end does the saint combine his Dhyānas?

42c-d. With a view to arising, to bliss and also through fear of the defilements.

It is for three reasons that the saint combines his Dhyānas: (1) the Anāgāmin of sharp faculties, with a view to a rebirth among the Śuddhāvāsas and with a view to happiness in this life;[264] the Anāgāmin of weak faculties, also through fear of the defilements, so that he may avoid falling away by holding the absorption of disgust at a distance (viii.6); (2) the Arhat of sharp faculties, with a view to happiness here below; the Arhat of weak faculties, also through fear of the defilements, so that he may avoid falling away.

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Why are there five types of birth among the Śuddhāvāsas?[265]

The cultivation of the combination of the Fourth Dhyāna, described above,

> 43a-b. As it is fivefold, there are five births or types of existence among the Śuddhāvāsas.

The cultivation of the combination is fivefold, weak, medium, strong, stronger, and strongest.

In the weak cultivation, one calls up three thoughts,[266] one pure, one impure, and one pure; in the second cultivation, six thoughts;[267] in the third, the fourth, and the fifth cultivations, nine, twelve, and fifteen thoughts.

The five births are, in this order, the result of these five cultivations. They are produced by the force of the impure moments included in these cultivations.

According to others,[268] the five births take place by reason of the predominance of the different faculties: Avṛhas, by the predominance of faith . . . Akaniṣṭhas by the predominance of *prajñā*.

> 43c-d. The Anāgāmin who has acquired extinction is considered a Kāyasākṣin.[269]

One who is in possession of the absorption of extinction (*saṁjñāveditanirodhasamāpatti*) is called one who has acquired extinction.

As the Anāgāmin, whichever one he may be, has acquired extinction--as he has, in his body, seen the absence of thought and immediately experienced (*sākṣātkaroti*) a *dharma* similar to

Nirvāṇa, namely the Absorption of Extinction--he is called a Kāyasākṣin, a bodily witness.

How does he immediately experience by the body alone?

Because, in the absence of thought, this immediate perception takes place dependent on the body. [Such is the theory of the Vaibhāṣikas.]

But this is how the Sautrāntikas would explain this. When the saint leaves the Absorption of Extinction, from the moment when he thinks, "Oh! This absorption of extinction is calm like Nirvāṇa!", he acquires a calmness of his conscious body [that is, of the body in which the consciousness has arisen again] never previously acquired. In this way, he directly perceives by the body the calmness [of extinction], and this by two acts of perception: in the first, during the absorption there is the acquisition (*prāpti*) of a body conforming to the extinction, and in the second, upon leaving the absorption, there is a consciousness which becomes conscious of the state of the body. Perception or experience, *sākṣātkriyā,* is the fact of making present (*pratyakṣīkāra*). There is *sākṣātkriyā* when one ascertains the calmness of the body which has again become conscious; and, from this ascertaining, it results that this calmness has been acquired while the body was non-conscious.[270]

According to the Sūtra, there are eighteen Śaikṣas.[271] Why is not the Kāyasākṣin mentioned as one of the types of Śaikṣa?

Because the quality of Kāyasākṣin is not one of the causes of the quality of Śaikṣa.

What are the causes of this second quality?

They are the three *śikṣas,* learnings or disciplines, *adhiśīlam, adhicittam,* and *adhiprajñām,*[272] which constitute the Path, and the result of these three *śikṣas,* namely disconnection (i.6a, ii.55d). It is by reason of the diversity of the *śikṣas* and of their result that one distinguishes the Śaikṣas. Now the Absorption of Extinction is not a *śikṣa,* not being a path of abandoning, nor a result of *śikṣa,* not being disconnection.[273] Consequently a saint, merely by virtue

of the fact that he possesses the Absorption of Extinction, is not called a type of Śaikṣa.

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We have roughly enumerated the Anāgāmins: "There are five who go to Rūpadhātu," "another, who goes to Ārūpyadhātu, is of four types; another obtains Nirvāṇa here" (vi.38c-d); but, in greater detail, one arrives at a higher number as an examination of one type of Anāgāmin, the first type, the Anāgāmin who obtains Nirvāṇa in the intermediate state (Antarāparinirvāyin) will show.

The Antarāparinirvāyin is (1) from the point of view of his faculties, of three types, of sharp, medium, and weak faculties; (2) from the point of view of his sphere (*bhūmi*), of four types, accordingly as he has for his support a certain Dhyāna [this refers to an Anāgāmin who goes to Rūpadhātu]; (3) from the point of view of his family (*gotra*), of six types: a Parihāṇadharman (one who can fall away), a Cetanādharman (one who can, at will, put an end to his existence), a Anurakṣaṇādharman (one who can preserve himself), a Sthitākampya (one who cherishes deliverance), a Prativedhanādharman (one who can penetrate the state of Arhat at will), and an Akopyadharman (one who has immovable deliverance of mind) (vi.57c-d); (4) from the point of view of place, of six types: the places towards which he shall enter as an intermediate being, are the sixteeṇ[274] heavens, from the Brahmakāyikas to the Akaniṣṭhas; (5) from the point of view of his detachment from the different spheres, of thirty-six types: the Antarāparinirvāyin can be 1. bound by all the bonds of Rūpadhātu; 2-9. he can be detached from one category ... from eight categories of defilements of the First Dhyāna; 10. he can be bound by all the bonds of the Second Dhyāna ... We thus have four groups of nine Antarāparinirvāyins.

We do not count the saint delivered from the ninth category of defilements of the Fourth Dhyāna, who is bound by all the bonds of Ārūpyadhātu: since this refers to the Antarāparinirvāyin, and so

to an Anāgāmin "who goes to Rūpadhātu," since intermediate existence does not exist above Rūpadhātu.

Therefore, by taking into consideration the different distinctions of place, *gotras,* detachment, and faculties, one obtains the total of 2,592 types of Antarāparinirvāyins.

For each place [for example Brahmapurohita], there are six *gotras*. For each of these *gotras,* there are nine saints: one who is bound by all the bonds . . . and one who is detached from the bonds with respect to the eight categories of defilements: this makes six groups of nines, or fifty-four. If one multiplies this number by the number of places, that is, by sixteen, then we have eight hundred and sixty-four. By taking into consideration the difference in their faculties, that is, three times eight hundred and sixty-four, we then have two thousand five hundred and ninty-two.

With a view to obtaining a uniform distribution of nine saints through Dhyāna, the saint who is detached from the ninth category of a lower Dhyāna is considered to be bound by all the bonds of a higher Dhyāna.

As for the Antarāparinirvāyin, so too for the others, the Upapadyaparinirvāyin . . . and the Ūrdhvasrotas. We have therefore, for the Anāgāmins who go to Rūpadhātu, five times two thousand five hundred and ninty-two for a total of twelve thousand nine hundred and sixty. In this same way one could calculate the number of types of Anāgāmins who go to Ārūpyadhātu.

> 44a-b. Up to the moment when he destroys the eighth part of Bhavāgra, he is a candidate for the quality of Arhat.

We are speaking of the Anāgāmin. From the moment when he is detached from the first category of the defilements of the First Dhyāna, up to the moment when he abandons the eighth category of the defilements of Bhavāgra (=Naivasaṁjñānāsaṁjñāyatana), the Anāgāmin is a candidate for the state of Arhat.

44c. Also in the ninth path of abandoning.

In the path of abandoning (=the Irresistible Path, iv.28a) which brings about the abandoning of the ninth category of defilements of Bhavāgra, he is again a candidate for the state of Arhat.

44d. This path is similar to a diamond.[275]

This ninth path, which breaks all of the latent defilements (*anuśayas*) is called the absorption similar to a diamond (Vajropamasamādhi). In truth, it does not break all of the latent defilements because many are already broken: but it has the power to break all of them, being the most powerful of all the paths of abandoning (=the Irresistible Path).

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There are many types of Vajropamasamādhi.

The ascetic can produce it by entering into the different states of absorption in any one of the nine stages, *anāgamya, dhyānāntara,* the Four Dhyānas, or three Ārūpyas.

i. Produced in *anāgamya,*[276] there are eight Vajropamasamādhis associated with each of the four aspects of the Consecutive Knowledge of suffering and with each of the four aspects of the Consecutive Knowledge of origin, these Consecutive Knowledges bearing respectively on suffering and origin in Bhavāgra (vii.13a).

Eight Vajropamasamādhis are associated with each of the four aspects of the Dharma Knowledge of extinction, and with each of the four aspects of the Dharma Knowledge of the Path. [According to the principle elucidated in vii.9].

Four Vajropamasamādhis associated with each of the four

aspects of the Consecutive Knowledge of Extinction bear on the First Dhyāna; and so on until: four Vajropamasamādhis associated with each of the four aspects of the Consecutive Knowledge of Extinction bear on Bhavāgra.

Four Vajropamasamādhis are associated with each of the four aspects of the Consecutive Knowledge of the Path, because the Consecutive Knowledge of the Path has a universal sphere. [There is no reason to distinguish the spheres, as in the case for the Consecutive Knowledge of Extinction].

We have therefore, in the sphere of *anāgamya,* fifty-two Vajropamasamādhis by reason of the distinction of the aspects and the objects of the Knowledges and the Consecutive Knowledges.

ii. The same calculation holds with respect to the Vajropamasamādhis produced in the other spheres up to and including the Fourth Dhyāna.

iii. For the Vajropamasamādhis produced in the first three Ārūpyas, we have, in this order, twenty-eight, twenty-four, and twenty.

1. Dharma Knowledge is absent there; 2. the Consecutive Knowledge having the extinction of a lower sphere for its object is also absent there (viii.21); 3. the Consecutive Knowledge exists there having for its object the Path which is opposed to a lower sphere, by reason of the quality of cause which the paths have among themselves (ii.52c).

[Certain Ābhidhārmikas maintain that] the Consecutive Knowledge of the Path does not bear on all the spheres at one and the same time, but that one must distinguish the different spheres, as for the Consecutive Knowledge of Extinction: in this theory, one must add twenty-eight to the calculation of the Vajropamasamādhis which are produced in *anāgamya,* etc. For the Ārūpyas, we have forty, thirty-two and twenty-four.

By taking into consideration the families (*gotras,* vi.58c) and the faculties, we obtain even higher figures.[277]

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We have seen that the ninth category of Bhavāgra is abandoned by Vajropamasamādhi.

> 44d-45a. With the acquisiton of the destruction of this category, there is the knowledge of destruction.[278]

At the moment when the saint acquires the destruction of the ninth category, there arises the knowledge of destruction (*kṣayajñāna*). Immediately after Vajropamasamādhi, the last path of abandoning (=the Irresistible Path), there arises the last Path of Deliverance. This is why this Path of Deliverance, arising at the same time as the acquisition of the destruction of all the vices (*āsravas*), is the first knowledge of the destruction which arises; it is thus called the *kṣayajñāna* [by eliminating the middle word: *kṣayaprathamajñāna*].

> 45b. Then the saint is an Aśaikṣa, an Arhat.[279]

When this knowledge has arisen, the candidate for the quality of Arhat has acquired the state of Aśaikṣa, the state of Arhat: he no longer has to apply himself (*śikṣ*) with a view to another state; he is therefore an Aśaikṣa. For the same reason, having achieved his task with respect to himself, he is worthy (*arhattva*) to do good for others; he is worthy to receive offerings from all beings who are still subject to desire.

From the fact that one defines an Arhat as an Aśaikṣa, it results that the seven other saints, four candidates and three abiders, are Śaikṣas.

Why are they Śaikṣas? Because it is their nature to be always applying themselves to the three *śikṣās*[280] with a view to the

destruction of their vices. These three *śikṣās,* namely *adhiśīlam śikṣā,*[281] *adhicittam śikṣā,*[282] and *adhiprajñām śikṣā,*[283] are by their nature morality, absorption (*samādhi*), and speculative knowledge (*prajñā*).

But, according to this definition, can a Pṛthagjana be a Śaikṣa?.

No, because he does not exactly discern the Truths; and because he is susceptible to completely losing the *śikṣās* that he has acquired.[284]

This is why, with a view to affirming that he who exclusively applies himself is a Śaikṣa, and to deny that he who abandons the *śikṣā* is a Śaikṣa, the Sūtra repeats [the words of the Blessed One], "Oh Śīvaka,[285] he who applies himself to that to which he should apply himself, him alone do I call a Śaikṣa."[286]

But how can one say that the Āryan, when he finds himself in a normal state and not in absorption, has it for his nature to apply himself?

By reason of his intention; as the traveller who stops for a moment is nevertheless still a traveller. Or because the possessions of morality, absorption and *prajñā,* remain attached to him even when he is in a normal state.

What are the *dharmas* that are called Śaikṣa?[287]

The pure conditioned *dharmas* of the Śaikṣa. So too the *dharmas* that are called *aśaikṣa* are the pure conditioned *dharmas* of the Aśaikṣa.

Why is not Nirvāṇa, the unconditioned, a *śaikṣa?*[288]

Because both the Aśaikṣa and the Pṛthagjana are endowed with it. The Pṛthagjana is endowed with a Nirvāṇa obtained through a worldly path.[289]

Why is not Nirvāṇa *aśaikṣa?*

Because both the Śaikṣa and the Pṛthagjana are endowed with it.

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The four candidates and the four abiders are the eight saints, or *āryapudgala:* from "one who is in the progress of realizing the state of Srotaāpanna", and Srotaāpanna, up to "one who is in the progress of realizing the state of Arhat," and the Arhat.

Eight in considering their names, but in fact, only five, namely the first candidate, that is to say, the person who is in the Path of the Seeing of the Truths, and the four abiders. In fact, the last three candidates are confused with the first three abiders.

This should be understood of the case in which the ascetic obtains the four states in sequential order. In fact, the *bhūyovītarāga* and the *kāmavītarāga,* who have respectively abandoned six and nine categories of defilements of Kāmadhātu before entering into the Path of Seeing, are, within the Path of Seeing, candidates for the states of Sakṛdāgāmin and Anāgāmin, without being Srotaāpannas and Sakṛdāgāmins. Here the candidate for a higher state is not confused with the abider in a lower state (vi.30).

We have said that the Path of Meditation is of two types, worldly or impure, transworldly or pure (vi.lc-d). Through what type of Path of Meditation does the Śaikṣa detach himself from the different spheres?

> 45c-d. Detachment from Bhavāgra is through the transworldly path.[290]

And not through the worldly path. In fact. (1) there is no worldly path higher than Bhavāgra [one detaches oneself from a sphere by the worldly path of a higher sphere; now Bhavāgra is the highest sphere]; (2) the worldly path of a certain sphere cannot be opposed to this same sphere, because the defilements of this

sphere attach themselves to this path.

Since it is a given that one defilement attached itself to a path, this defilement cannot be expelled by this same path; and since it is a given also that a path is opposed to a defilement, it is certain that this defilement does not attach itself to this path.

> 45d. There is detachment from the other spheres in two ways.

One detaches oneself from the eight other spheres, with the exception of Bhavāgra, either through the worldly path or through the transworldly path.

> 46a-b. For the Āryan who detaches himself through the worldly path, his acquisitions of the disconnections are of two types.[291]

The Āryan who detaches himself from the first eight spheres [Kāmadhātu, the Four Dhyānas, and three Ārūpyas] obtains disconnection from the defilements of these spheres through the worldly path; in other words, he acquires the *prāpti* or possession of the *pratisaṁkhyānirodha* of these defilements (ii.55a).

This possession is worldly and transworldly.

> 46c. According to other masters, he becomes detached through the transworldly path, in the same way.

Some other masters say that in the case also where the Āryan becomes detached through the transworldly path, his acquisition of disconnection is twofold.

Why is this?

46d. For, even when pure disconnection is lost, the Āryan is not filled with the defilements.[292]

Let us admit an instance, [say these other masters,] when the Āryan becomes detached through the transworldly or Āryan Path; he then does not have worldly possession of disconnection. In this hypothesis, there may be an Āryan who, through the Āryan Path, becomes detached from Ākiñcanyāyatana; who then, in a Dhyāna (according to vi.61c-d), transforms, that is, sharpens (*saṁcarati*) his faculties (*indriya*). This Āryan--by the fact that he abandons the paths previously acquired, [namely, the paths of Ārūpya in relation to his weak faculties], by the fact that he only possesses the path of the state of Anāgāmin, in relation to his sharp faculties--will no longer be in possession of disconnection from the defilements of Ārūpyadhātu; and, having lost this disconnection, he will be filled with these defilements.

47a-b. But, if he is not filled with these defilements, he is like a saint half delivered from Bhavāgra, like a person who is reborn above.

This Āryan does not have worldly acquisition of disconnection; nevertheless this Āryan is not filled with the said defilements.

So too, the saint who is delivered from half of the categories of defilements of Bhavāgra, certainly does not possess a worldly acquisition of disconnection from these categories, since only the transworldly or Āryan Path destroys the defilements of Bhavāgra. Let us suppose that this saint, sharpening his faculties in a Dhyāna, abandons the transworldly acquisition of disconnection from these defilements of Bhavāgra: you yourself recognize, nevertheless, that he is not filled with these defilements.

So too, a Pṛthagjana is born above the First Dhyāna, in the Second Dhyāna, etc. By the fact that he passes into the Second

Dhyāna (changing his *bhūmi, bhūmisaṁcāra,* vi.21c), he loses the acquisition of disconnection from the defilements of Kāmadhātu; nevertheless you admit that he is not filled with these defilements.[293]

[Therefore the argument of the other masters is not demonstrative.][294]

***

By means of what spheres does one obtain detachment from the different spheres?

> 47c-d. One becomes detached from all the spheres by means of pure *anāgamya.*[295]

From all the spheres up to Bhavāgra.[296]

When the ascetic becomes detached from a lower sphere in a *sāmantaka* (viii.22), should one admit that all of the Paths of Deliverance arise from the *sāmantaka,* as is the case for the Irresistible Paths?[297]

No.

Why is this?

> 48a-b. At the detachment from the Three Dhātus, the last Path of Deliverance arises either from the Dhyāna, or from a *sāmantaka.*

There are nine spheres of arising: Kāmadhātu, the Four Dhyānas and the Four Ārūpyas (viii.1).

When one triumphs over the Three Dhātus,--that is, when one becomes detached from Kāmadhātu, from the First Dhyāna, or

from the Second Dhyāna,--it is with a ninth Path of Deliverance which arises either from a *sāmantaka* or from the Dhyāna itself.

48c. Above, it does not arise from a *sāmantaka.*[298]

With respect to the higher spheres, the last Path of Deliverance always arises from the fundamental absorption (*samāpatti*), never from the preliminary stage or threshold of this absorption. In fact, after the Fourth Dhyāna, the fundamental absorption and the preliminary absorption have the same sensation, the sensation of indifference. In the spheres of the first Dhyānas, the two sensations differ: ascetics with weak faculties are not capable of entering, in the ninth Path of Deliverance, the fundamental absorption, for the transformation of their sensation is difficult.[299] Therefore the ninth Path of Deliverance of detachment from the first three spheres arises from preliminary absorption.[300]

We have seen that the ascetic can detach himself from all the spheres through the pure paths practiced in *anāgamya* (vi.47c). It is not said that the same power belongs to the pure paths cultivated in spheres other than *anāgamya.*

48c-d. Through the eight pure paths, he triumphs over his sphere, and over a higher sphere.[301]

Through the pure path cultivated in eight spheres,--the Dhyānas, *dhyānāntara,* and three Ārūpyas,--the ascetic detaches himself from the sphere in which he finds himself and from higher spheres; but not from a lower sphere because he is already detached from it.

***

It is established that the transworldly paths, the Irresistible

Path as well as the Path of Deliverance, proceed from aspects of the Truths (*satyākārapravṛtta,* vii.13a), that is to say, from seeing the *dharmas* as impermanent, suffering, etc.

> 49a-c. The worldly paths, paths of deliverance and paths of abandoning, have respectively the aspects of calm, etc.; coarse, etc.

The worldly paths of deliverance (the Path of Deliverance) have the aspects of calm, etc., that is, seeing their objects as calm, etc. The worldly paths of abandoning (the Irresistible Path) have the aspect of coarse, etc.

Respectively,

> 49d. They have for their objects the higher sphere, and the lower sphere.

The paths of deliverance can[302] see the higher spheres (or higher places, *sthāna*) as calm, excellent, and as definitive liberation. The paths of abandoning see the lower spheres as coarse,[303] bad, as a thick wall: as coarse, because it is not calm, entailing a great effort;[304] as bad, because it is not excellent, because it is odious as well as presenting the greatest incapacity to the body and the mind; and as a thick wall, because, by means of this lower sphere, it is impossible to escape from this sphere, as if it were a wall.

The aspects of calm, excellent, definitive liberation, are the opposite.

***

Having terminated this accessory question, let us return to our subject.

What arises immediately after the Knowledge of Destruction?

50a-b. When he is Immovable, after his Knowledge of Destruction, there is the consciousness of non-arising.

If the Arhat is of the class of the Immovable Ones (*akopyadharman,* vi.56), immediately after his Knowledge of Destruction (*kṣayajñāna,* vi.45a) there arises the consciousness of the future non-arising of the vices or *āsravas* (*anutpādajñāna,* vi.67a, viii.lb, 4c).

50b-c. In the contrary case, there is either the Knowledge of Destruction or the "seeing of the Aśaikṣas."[305]

If the Arhat is not of this class, then after his Knowledge of Destruction there arises either the same Knowledge of Destruction, or the Right Views of the Aśaikṣas; but not the Knowledge of Non-Arising: for, as the ascetic who is not immovable can fall away (vi.56), he cannot produce the Knowledge of Non-Arising.

***

Is this to say that the Immovable Arhat does not possess the Views of the Aśaikṣa?

50d. These Views belong to all the Arhats.

In the Immovable Arhat, sometimes the Knowledge of Non-Arising succeeds Knowledge of Non-Arising, sometimes the Right Views of the Aśaikṣa.[306]

***

We have spoken of the four states or results. Of what are they the results?

They are the results of *śrāmaṇya* or "the religious life."[307]

What is *śrāmaṇya?*

51a. *Śrāmaṇya* is the immaculate path.

*Śrāmaṇya* is the pure path. By this path, by *śrāmaṇya,* one becomes a Śramaṇa, that is to say a person who calms or who makes cease (*śamayati*) the defilements. ( *Dhammapada,* 265).

Therefore it is said in the Sūtra (*Madhyama, TD* 1, p. 725c4), "He is called a Śramaṇa because he calms all of the types of *dharmas* of transgression, bad, favorable to transmigration, producing rebirth . . . old age and death."

The Pṛthagjana is not a true Śramaṇa (*paramārthaśramaṇa*) because he does not calm the defilements in an absolute manner.

51b. His result is both conditioned and unconditioned.[308]

The results of *śrāmaṇya* are conditioned and unconditioned *dharmas.*[309] The Sūtra says that these results are four in number.[310] On the other hand,

51c. There are eighty-nine.

What are these eighty-nine?

51d. The paths of deliverance with their destructions.

We have eight Irresistible Paths, followed by eight Paths of Deliverance, for the abandoning of the defilement to be abandoned

through seeing (=the sixteen moments of comprehension, vi.27a). We have eighty-one Irresistible Paths for the abandoning of the defilements abandoned through meditation, namely nine paths through which one abandons the nine categories of defilements of each of the nine spheres (Kāmadhātu . . . Bhavāgra), and also as many for the Paths of Deliverance.

The eighty-nine Irresistible Paths constitute *śrāmaṇya.*

The eighty-nine Paths of Deliverance are the conditioned results of *śrāmaṇya,* being outflowing results (*niṣyandaphala,* ii.56c-d) and virile results (*puruṣakāraphala,* ii.56d) of *śrāmaṇya.*

The abandoning or *pratisaṁkhyanirodha* of the eighty-nine categories of defilements is the unconditioned result of *śrāmaṇya,* being the virile result of *śrāmaṇya* (ii.55d, p. 278).[311]

We have therefore eighty-nine results of *śrāmaṇya.*

***

But, if this theory is correct, is there not reason to complete the teaching of the Buddha?[312]

No. The results are indeed eighty-nine in number;

> 52a-b. But four results are established for five reasons which are encountered therein.

The Blessed One defined as results the stages (*avasthā*) of the path of abandoning in which some five causes are encountered. Such is the opinion of the School. What are these five causes?

> 52c-53b. In a result, there is the abandoning of a previous path, the acquisition of another path, the addition of destructions, the acquisition of a group of eight knowledges, and the acquisition of sixteen aspects.

That is to say: (1-2) there is the abandoning of the path of the candidate, and the acquisition of the path of the result; (3) the acquisition of a single possession of abandoning in its entirety[313] (v.70); (4) the acquisition at one and the same time of eight Knowledges, the fourfold Dharma Knowledge, and the fourfold Consecutive Knowledge (vi.26, vii.3); and (5) the acquisition of the sixteen aspects, impermanence, etc. (On acquisition, see vii.22.)

These characteristics exist in each of the four results.

***

But if only the pure path receives the name of *śrāmaṇya,* how can the two states, those of Sakṛdāgāmin and Anāgāmin, when they are obtained by a worldly path, be the results of *śrāmaṇya?*[314]

> 53c-d. (The abandoning) obtained by a worldly path is a result, because it is combined, and because it is supported by pure possession.

The state of Sakṛdāgāmin and the state of Anāgāmin, even if they were acquired by a worldly path, are not only abandonings resulting from a worldly Path of Meditation: in fact, they also include an abandoning result of the Path of Seeing; this second abandoning is not separable from the first abandoning; for there is inherent in the results of Sakṛdāgāmin and Anāgāmin the single possession of abandoning in its entirety, on the one hand, of defilements abandoned by Seeing, and on the other hand, of defilements abandoned by the worldly Path of Meditation.

This is why the Sūtra says, "What is the result of Sakṛdāgāmin? The abandoning of the three bonds (*satkāyadṛṣṭi*, clinging to rule and ritual, and doubt)--which are abandoned through Seeing—and the reduction of lust, anger, and delusion." "What is the result of Anāgāmin? The abandoning of the five bonds here below (*avarabhāgīya*)."[315]

Furthermore, the abandoning which results from the worldly path (abandoning of the six categories of defilements in the case of the Sakṛdāgāmin, etc.) is supported, confirmed (*saṁdhāryate*) by the pure possession of disconnection (according to vi.46a-b), as it results from the fact that, by virtue of this pure possession, the Sakṛdāgāmin and the Anāgāmin cannot die in a state of falling away: they can lose their qualities, but they take them up again before dying (vi.60).

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*Śrāmaṇya* or the religious life

54a-b. Is *brāhmaṇya;* it is *brahmacakra.*[316]

It is *brahmacakra* because it expells the defilements;[317] it is *brahmacakra,* the Wheel of Brahmā,

54b. Because it is set into motion by Brahmā.

The Blessed One, possessing supreme *brāhmaṇya,* is Brahmā. In fact, the Sūtra says, "This Blessed One is Brahmā";[318] it says that the Blessed One is calm and pacified.

This *cakra* belongs to him; this *cakra* is therefore of Brahmā, because he sets it into motion.

54c. The Wheel of the Dharma is the Path of Seeing.[319]

It is termed wheel, *cakra,* because it moves (*caṅkramaṇāt*).[320]

The Path of Seeing, being of the nature of a wheel (a Jewel of a Wheel, *cakraratna*), is called the Wheel of the Dharma.

How is the Path of Seeing of the nature of a wheel?

54d. Because it goes quickly, etc.; because it has spokes, etc.[321]

1. Because it goes quickly, for it comprehends the Truths in fifteen moments of thought; 2. because it leaves one spot and occupies another, leaving the Irresistible Path and occupying the Path of Deliverance; 3. because it subdues the unsubdued and rules over those subdued, triumphing over the defilements through the Irresistible Path by cutting off the possession of these defilements; ruling over the vanquished defilements by the Path of Deliverance by obtaining possession of disconnection from these defilements; (4) because it rises and descends, either because it is alternatively the Irresistible Path and the Path of Deliverance, or because it successively takes as its object Kāmadhātu and the higher spheres.

The Bhadanta Ghoṣaka says: The Noble Eightfold Path is a wheel, because its parts are in the nature of spokes, etc.: Right Views, Right Thought, Right Effort, and Right Mindfulness are similar to spokes; Right Speech, Right Actions, and Right Livelihood are similar to the axle; and Right Concentration is similar to the rim.[322]

On what rests the doctrine that the Wheel of the Dharma is the Path of Seeing the Truths?

On the Āgama which says that, at the moment when this Path arose within the Āryan Kauṇḍinya, [the gods] declared that the Wheel of the Dharma had been set into motion.[323]

***

How is this Path of threefold revolution[324] and of twelve aspects?

The Vaibhāṣikas say: The three revolutions are 1. "this is the

Noble Truth of Suffering"; 2. "It should be perfectly known"; and 3. "It is perfectly known." At each revolution there arises sight (*cakṣus*), knowledge (*jñāna*), knowing (*vidyā*), and intelligence (*buddhi*). Thus we have twelve aspects.[325]

The same holds true for the other Truths: "This is the Origin of Suffering," etc.

Since the revolutions and the aspects are the same for each Truth, the Wheel of the Dharma is of three revolutions and twelve aspects; not of twelve revolutions and forty-eight aspects. So too "the teaching of two things" is the teaching of a great number of things which go by twos (eye and physical matter, etc.); in the same way a person "skillful in seven things", is skillful in a great number of seven things.[326]

The three revolutions correspond, in this order, to the Path of Seeing, the Path of Meditation, and the Path of the Arhat or Aśaikṣa.

Such is the explanation of the Vaibhāṣikas (*Vibhāṣā, TD* 27, p. 411a18).

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But if this is the case,[327] then the Path of Seeing would not have three revolutions and twelve aspects. Therefore how would the Wheel of the Dharma be the Path of Seeing? Consequently one should understand that the Wheel of the Dharma is this sermon itself (*dharmaparyāya*), the Sermon of Benares, which sets into motion (*pravartana*) the Wheel of the Dharma, which includes three revolutions and twelve aspects: three revolutions, because it causes the Truths to be turned some three times;[328] and twelve aspects, because it considers each Truth under a threefold aspect.[329]

Through the setting into motion of this sermon, one should understand that it goes, that it is cast into the intelligence of another; it goes towards the intelligence of another, in that it

comes to be known by another.[330]

Or rather,[331] the entirety of the Noble Path, the Path of Seeing, the Path of Meditation, and the Path of the Aśaikṣa, is the Wheel of the Dharma, because it penetrates into the intelligence of those to be disciplined (*vineya*).[332] If the Sūtra says that the Wheel was set into motion (*pravartita*) when Kauṇḍinya realized the Path of Seeing, this is because the prefix *pra* indicates the beginning of action: *pravartita* signifies what begins to be *vartita.* When the Path of Seeing is produced in the intelligence of another, in the intelligence of Kauṇḍinya, the Wheel of the Dharma begins to be set into motion, begins to be cast into the intelligence of another.[333]

***

How can one obtain the results within each sphere?

55a. Three are acquired in Kāmadhātu.

Three can only be acquired in Kāmadhātu, not elsewhere. [Let us understand: by beings born in Kāmadhātu].

55a-b. The last, in the three Dhātus.

The last state of *srāmaṇya,* or the quality of Arhat, can be acquired in the Three Dhātus.

We can understand why the first two states, which suppose that the ascetic is not detached from Kāmadhātu, cannot be acquired in the higher spheres; but why does the same hold for the third?

55b. Higher, the Path of the Seeing of the Truths is absent.

Above Kāmadhātu, the Path of Seeing is absent. In its absence, a person detached from Kāmadhātu and reborn in a higher heaven cannot obtain the state of Anāgāmin.[334]

Why is the Path of Seeing absent there?

With respect to Ārūpyadhātu, because hearing is absent there;[335] and because the Path of Seeing bears on Kāmadhātu.[336]

With respect to Rūpadhātu,

55c-d. Disgust is absent there, because the Sūtra says, "Here one undertakes, and there one achieves."[337]

Pṛthagjanas, reborn in Rūpadhātu, are totally given over to the bliss of absorption: all suffering sensation is absent in them; therefore disgust is impossible there, and one cannot enter the Noble Path except through disgust.

Furthermore the Sūtra says, "Five persons, the Antarāparinirvāyin being the first and the Ūrdhvasrotas being the fifth, undertake here and achieve there."

"Undertake", *vidhā,* means to establish the Path, because it is the means (*upāya*) to Nirvāṇa.

***

We have seen that: "If the Arhat is Immovable, then after his Knowledge of Destruction there arises the Knowledge of Non-Arising"; is this to say that there are differences among the Arhats?

56a. Six types of Arhat are known.

The Sūtra[338] says that there are six types of Arhats: Parihāṇadharmans (those who can fall away), Cetanādharmans (those who can at will put an end to their existences), Anurakṣaṇādharmans (those who can preserve themselves), Sthitākampyas (those who cherish deliverance), Prativedhanādharmans (those who can penetrate the state of Arhat at will), and Akopyadharmans (those who have immovable deliverance of mind). They will be defined on p. 1002, 1007.

56a-b. Five arise from the Śraddhādhimuktas ("those liberated through faith").

Five, with the exception of the Immovable Ones (the Akopyadharmans) have been Śraddhādhimuktas (vi.32).

56c. Their deliverance is occasional.[339]

It should be known that the deliverance of mind (*cetomivukti*) of these five types of Arhats is occasional (*sāmayikī*) and dear,[340] for it should be constantly guarded. Consequently these Arhats are called *samayavimukta.* Depending (*apekṣā*) on the occasion (*samaya*), they are delivered (*vimukta*): this compound is made by omitting the middle term (= *apekṣā*). We have thus *samayavimukta,* delivered by reason of the occasion, like *ghṛtaghaṭa,* a pot full of butter, a pot for butter.[341]

For them, the realization of absorption depends on *samaya,* on circumstances: possession of a number of material goods, the absence of illness, a certain place.

56d. For an Immovable One, it is immovable.

The deliverance of an Immovable One cannot be moved because he cannot fall away from this deliverance; consequently it

is immovable.

57a. Thus he is not occasionally delivered.[342]

It follows that an Immovable One is not occasionally delivered (*asamayavimukta*). As he realizes absorption of his own accord, he is delivered independently or circumstances (*samaya*). Or rather *samaya* signifies "time": the first five Arhats are susceptible of falling away from their deliverance, they are thus delivered for a time, and so are *samayavimukta;* the sixth Arhat is not susceptible of falling away from his deliverance, he is thus definitively delivered, and so he is an *asamayavimukta.*

57b. He proceeds from Dṛṣṛiprāpta.

The Immovable One has been a Dṛṣṭiprāpta (vi.32).

***

Do these six Arhats belong, from the beginning of their religious careers, to the family (*gotra*)[343] [that is to say, to the family of Parihāṇadharman, one who can fall away, etc.] to which, as Arhats, they belong? Or rather have they acquired this family later?

57c-d. Some Arhats are of their present families from the very beginning; some become part of their present families through purification or perfectioning.[344]

Certain Arhats are, from the very beginning, Cetanādharmans; other Arhats, after having been Parihāṇadharmans, become Cetanādharmans through the purification of their faculties and so on.[345]

1. A Parihāṇadharman is an Arhat who is susceptible of falling away and who is not a Cetanādharman . . . nor a Prativedhanādharman.[346]

2. A Cetanādharman is an Arhat who is capable of putting an end to his existence at will,[347] without being an Anurakṣaṇādharman, etc.

3. An Anurakṣaṇādharman is an Arhat who is capable of preserving himself from falling away.[348]

4. A Sthitākampya is an Arhat who when strong causes of falling away are absent, even without preserving himself, is not capable of being budged, that is to say, who dwells in his result; but, not falling away, in the absence of any effort, he is not susceptible of progressing.

5. A Prativedhanādharman is an Arhat who is capable of penetrating without effort the Immovable Ones.

6. An Akopyadharman or an Immovable One is an Arhat who is not capable of falling away.[349]

When they were Śaikṣas, the first two lacked continual cultivation and intensive cultivation; the third only cultivated continual practices; the fourth cultivated only intensive practices; the fifth cultivated these two practices, but with weak faculties; and the sixth cultivated these two practices with sharp faculties.

The Parihāṇadharman does not necessarily fall away; and so on: the Prativedhanādharman does not necessarily penetrate. These persons receive their different names because it can happen that they fall away, etc. Having admitted this principle (*Vibhāṣā*, *TD* 27, p. 319c14), one then concludes that the six types of Arhats can exist within the Three Dhātus.

But, in the hypothesis where the Parihāṇadharman necessarily falls away . . . where the Prativedhanādharman necessarily penetrates, the situation changes: 1. there are six types of Arhats in Kāmadhātu; 2. two types, namely the Sthitākampya and the Akopyadharman, exist in the higher spheres: for, in these spheres,

there is 1. neither falling away (vi.41c-d), therefore there is no Parihāṇadharman nor a Anurakṣaṇādharman there, since there is no reason to guard oneself from falling away; 2. nor is there any volitional thought, *cetanā*,[350] therefore the Cetanādharman is absent; 3. nor any perfectioning of the faculties (vi.41c-d), therefore the Prativedhanādharman is absent, for a Prativedhanādharman should make his faculties sharp through penetrating, in order to become an Akopyadharman.

***

Among the first five Arhats, how many can fall away from their families (*gotra*), and how many can fall away from their results?

> 58a-b. Four fall from their families, and five fall from their states.[351]

Four, the Cetanādharman, etc., can fall away from their families; the Parihāṇadharman cannot fall away from his family.[352] Five, the Parihāṇadharman, etc., can also fall away from their states. (*Vibhāṣā, TD* 27, p. 315b11).

> 58b. But one does not fall away from the first family nor from the first state.[353]

1. The Arhat does not fall away from his first family, from the family which he obtained before he became an Arhat, for this family has been made firm by the Path of the Śaikṣa and the Aśaikṣa. The Śaikṣa does not fall away from his first family, for this family has been made firm by the worldly path and the transworldly path. But one can fall away from the family which one has obtained by the perfecting of his faculties.[354]

2. The ascetic does not fall away from the first state which he has obtained, but he can fall away from the others. Therefore he does not fall away from the state of Srotaāpanna.[355]

It results that from these two principles, (1) three cases are possible with respect to the Parihāṇadharman: the Parihāṇadharman either obtains Nirvāṇa by staying in his family, or by perfecting his faculties, or by falling away and again becoming a Śaikṣa; (2) four cases are possible with respect to the Cetanādharman: three as above, plus: or by falling away and becoming a Parihāṇadharman; (3) and so on: five, six, seven cases for the Anurakṣaṇādharman, the Sthitākampya and the Prativedhanādharman (by adding: or by becoming a Cetanādharman . . . ) (*Vibhāṣā, TD* 27, p. 320a22).

When an Arhat again becomes a Śaikṣa, he dwells in the same family that was his first family. Otherwise, in the hypothesis that he would obtain a better family, he would progress, and he would not fall away.

Why does one not fall away from the first state? Because the defilements abandoned through Seeing have no support (*avastuka* = *anadhiṣṭhāna,* vii.36): in fact, having *satkāyadṛṣṭi* (v.7) for their root, they exist with the *ātman* for their support; now there is no *ātman.*[356]

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Do you pretend that these defilements have for their object (*ālambana*) a thing that does not exist (*abhāva*)?

No. They have the Truths for their object, [they consist of considering the *upādānaskandhas* as permanent, etc.]; therefore they do not have a thing that does not exist for their object, but they are mistaken with respect to this object.

How do the defilements which are abandoned through Seeing differ from those which are abandoned through Meditation? These

defilements are also mistaken with respect to their objects.

They differ from those which are abandoned through Seeing. One indeed sees that the idea of self (*ātmadṛṣṭi*) falsely attributes to real things, physical matter, etc., which are not "self" the quality of "self" under the aspect of a being which acts, a being which feels, or of Īśvara. And the other views, the view of clinging to extremes (*antagrāhadṛṣṭi*), etc. (v.7) exist having as their support this same "quality of self" (*ātmatva*); as a consequence their support is non-existent, they have no support. But the defilements which are abandoned through Meditation, namely desire, hatred, pride, and ignorance, have for their nature attachment, antipathy, satisfaction, and confusion with respect to physical matter, etc.: they are therefore, speaking absolutely, a support and in this respect differ from the defilements which are abandoned through Seeing. For the agreeable, the painful, etc., is real with respect to what exists, whereas there is not a trace of self, of things pertaining to self, of Īśvara, etc.

Another explanation: The defilements which are abandoned through Meditation have a determined support, characterized as agreeable, painful, etc. But, for the defilements which are abandoned through Seeing, there is no determined support which is characterized as self or as a thing pertaining to self; consequently they do not have a support.

Another point: Among the Āryans (= the Śaikṣas) who do not reflect, the defilements which are abandoned by Meditation can arise by reason of the weakness of mindfulness;[357] these defilements do not arise among the Āryans who reflect. In the same way that one thinks a rope is a snake if one does not observe it carefully (*Vibhāṣā, TD* 27, p. 36a20); [so too when one's attention is lacking, one forgets its metaphysical characteristics, the impermanence of the pleasant, etc.] but the error of personalism (*ātmadṛṣṭi*) cannot arise among Āryans who do not reflect, because this error is a product of reflection.

Consequently, the saint cannot fall away from the abandoning of the defilements which have been abandoned through Seeing.

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The Sautrāntikas say that one can no longer fall away from the quality of Arhat.[358] And their opinion is correct, as one can demonstrate by scripture and by reasoning.

i. Scriptural arguments.

1. It is said, "What, Oh Bhikṣus, is abandoned is abandoned by *āryā prajñā*."[359]

2.It is said, "I declare that the Śaikṣa should cultivate vigilance."[360] The Blessed One did not proscribe vigilance to the Arhat.

3. Without doubt, the Blessed One said, "Ānanda, I declare that, even for the Arhat, property and honors are a cause of obstacle." Yet the Sūtra[361] specifies that, if the Arhat can fall away, it is only from the "blisses":[362] "With respect to immovable deliverance of mind (vi.76c), which is actualized physically (viii.35b), I declare that one absolutely cannot fall away from it."[363]

But the Vaibhāṣikas answer: The Blessed One specifies that one cannot fall away from deliverance of the mind when it is immovable; therefore one can fall away from it when it is occasional (*sāmayikī*).

We are indeed in agreement: One can fall away from the so-called occasional deliverance of mind. But what is this deliverance? Is it, as you think, the quality of Arhat? Should one not believe rather that the Blessed One designates the worldly Dhyānas by "occasional deliverance"?

Since the absorption which consists of the fundamental Dhyānas[364] is realized under certain circumstances--for example in a place free from noise, etc.,--it is termed "occasional (or circumstantial) deliverance"; it is also called "cherished deliverance," because, each time that it is lost, one desires it anew with a view to enjoying the "blisses."

According to another master, [the Bhadanta Rāma, a Sautrāntika], this absorption is called "cherished deliverance" because, being impure, it is "delectable" (viii.5). (See above, p. 1000.)

But the deliverance which constitutes the quality of Arhat is not "occasional" since it is possessed in a permanent manner; it is no longer "cherished," because one does not have to search it out anew. If it were possible for one to fall away from the quality of Arhat, why did the Blessed One say that the Arhat could only fall away from the "blisses of absorption"?

Consequently immovable deliverance of the mind belongs to all the Arhats.

As for the "blisses," a certain Arhat can fall away from them, when, being distracted by property and honors, he loses his mastery in absorption: this is an Arhat whose faculties are weak. A certain Arhat does not fall away from them: this is an Arhat whose faculties are sharp. The Arhat who falls away from the "blisses" is a Parihāṇadharman; one who does not fall away is an Aparihāṇadharman. One should explain the Cetanādharman, etc., in the same way.[365]

***

What difference is there between an Aparihāṇadharman, a Sthitākampya and an Akopyadharman?[366]

The first has not perfected his faculties: they have been sharp from the very beginning; the third has perfected his faculties: neither of them fall away from the absorptions that they are able to produce. The second does not fall away from the qualities in which he is found: rather, he does not produce any other qualities, which, if he were to produce them, he could be moved with respect to them. Such is the difference between these three saints.

4. But did not the Venerable Godhika [var. Gautika] fall away from the quality of Arhat?[367]

The Venerable Godhika, being a Śaikṣa, by reason of the excess of his enjoyment (viii.6) and the weak character of his faculties, fell away many times from "occasional deliverance": in his disgust, he struck himself with a dagger. By reason of his indifference with respect to his body and life, he obtained the quality of Arhat at the very moment of his death, and Nirvāṇa.[368] Therefore he did not fall away from the quality of Arhat.

5. The *Daśottara* teaches, "There is a *dharma* which one should produce, namely occasional, cherished deliverance. There is a *dharma* that one should actualize, namely the immovable deliverance of the mind."[369]

If occasional and cherished deliverance were the quality of an Arhat, and so if the quality of Arhat were of two types, why does the *Daśottara,* alone among the Sūtras, speak twice, under two distinct names, of the quality of Arhat? Moreover, no part of the Scripture employs the expression "to produce the quality of Arhat"; it always says that one should actualize this quality.

Would you say that the quality of Arhat, to the extent that it is associated with weak faculties, is to be produced?[370] What do you mean by that? That it can be "produced"? But then the quality of Arhat associated with sharp faculties, itself, can be produced. That it merits being produced? All the more reason the second quality of Arhat merits being produced.

Therefore occasional deliverance is not a quality of Arhat.

6. But, if this is the case, why does the Scripture speak of the "occasionally delivered" Arhat?

Such is an Arhat who, because of the weakness of his faculties depends on certain circumstances in order to actualize the absorption. An Arhat who is opposed to this is one who is "not occasionally delivered."

7. According to the Abhidharma,[371] it is by reason of three causes that sensual desire arises: 1. the latent defilement (*anuśaya*) of sensual desire has not been completely known, has not been

abandoned; 2. some *dharmas* present themselves as favorable to the increase of sensual desire; and 3. there is erroneous judgment. [Now the totality of these three causes is impossible in the case of the Arhat.]

Would one say that the Abhidharma speaks of sensual desire which is produced by the totality of its causes, [but that sensual desire can arise having incomplete causes, by the sole force of the external object, the *viṣaya*]? But what *dharma* can arise without its causes being complete?[372]

ii. Let us pass on to arguments from reason.

In the Arhat there are arisen *dharmas* which are opposed to the defilements and which are of such a nature that the defilements are reduced to the condition of absolutely not being able to arise, *anutpattidharman*. How then could the Arhat fall away?

Would you say that such *dharmas* are not arisen in the Arhat, that the defilements exist within him in the state of a seed, that which constitutes the seed of the defilements not having been uprooted?[373] In this hypothesis, how can one say of the Arhat that he is *kṣīṇāsrava,* a person whose vices (*āsrava*) are cut off (*kṣīṇa*)? And if he is not a *kṣīṇāsrava,* how can one say that he is an Arhat?[374]

iii. But [answer the Vaibhāṣikas], the theory of the non-falling away of the Arhat is contradicted by the *Aṅgārakarṣūpama.*[375]

This Sūtra says,[376] "A wise Āryan Śrāvaka who follows this rule of life, who passes his time in this way (*evaṁ carata evaṁ viharatas*),[377]--it happens sometimes,[378] through weakness of mindfulness, that he produced bad thoughts." Now this Āryan Śrāvaka is not a Śaikṣa, but an Arhat, for the Sūtra says later, "For a long period of time his mind is inclined towards distant separation from the defilements . . . his mind is turned towards Nirvāṇa." And we know further[379] that these qualities, "having the mind inclined towards separation," etc., are some of the powers of the Arhat, which power is yet determined by the words, "his mind is cold, purged with respect to all the *dharmas* in which the vices

have their abode."

We would answer: Yes, such are the texts.[380] But the *Aṅgāra-karṣūpama* refers to a Śaikṣa and not to an Arhat. In fact it is only of a Śaikṣa that one can say that "as long as the actions of a Bhikṣu are not 'well understood,' even when he thus cultivates these actions, the defilements will sometimes arise within him."[381]

***

The Vaibhāṣikas maintain that one can also fall away from the quality of Arhat.

***

Are the Arhats the only ones who are divided into six families (*gotra*)? Is this also the case for others?

> 58c. The Śaikṣas and the non-Āryans are also of six families.[382]

Śaikṣas and Pṛthagjanas are also of six families: the families of the Arhats have their antecedents in these families.

> 58d. In the Path of Seeing, there is no perfecting.

One can perfect his faculties outside of the Path of Seeing the Truths, but not while one traverses this Path, for, in view of its rapidity [in all fifteen moments, vi.28], one cannot accomplish the preparatory practices required for perfecting.[383]

Some perfect their faculties as Pṛthagjanas;[384] some, as Śraddhādhimuktas.[385]

***

The Sūtra quoted above (p. 1006) says, "I declare that one can fall away from any one of the four blisses of absorption which one has acquired; but, with respect to the immovable deliverance of mind which is physically actualized, I declare that one absolutely cannot fall away from it."

How can it be that an Immovable Arhat can fall away from the blisses?

> 59a-b. There are three types of falling away: from that which is acquired, from that which has not yet been acquired, and from fruition.[386]

Whoever falls away from the possession of a spiritual quality, falls away from what has been acquired.

Whoever does not acquire a spiritual quality that is to be acquired, falls away from that which has not yet been acquired.

Whoever does not actualize a spiritual quality that he possesses, falls away from his fruition (*upabhoga*).

***

Among these falling aways,

> 59c-d. The last, with respect to the Master; the second also, with respect to an Immovable One; all three, with respect to others.[387]

1. The Buddha falls away only from fruition: [occupied with the good of his followers, he ceases his enjoyment of the blisses]. 2.

The Immovable One (the Akopyadharman) falls away from both his fruition and from what has not yet been acquired: for he has not necessarily acquired the *dharmas* proper to very distinguished persons.[388] 3, The Arhats who are not immovable also fall away from what they have acquired.

Consequently the fact that an Immovable One falls away from his fruition is not in contradiction with the above Sūtra.

The masters who deny any falling away (*aparihāṇivādin*) say, "The pure deliverance of any Arhat is immovable: but an Immovable One is to be defined as we have said; consequently one cannot object: how does an Immovable One fall away from the blisses?"[389]

***

Does the saint who falls away from the state of Arhat take up a new existence?

60a. He does not die having fallen away from his result.[390]

He never dies in the state of having fallen away from his result. In fact the Sūtra says, "Oh Bhikṣus, it happens that the wise Āryan Śrāvaka experiences weakness of mindfulness, that his mindfulness becomes slow. But he quickly rejects, he makes disappear, destroys, annihilates [this weakness of mindfulness]."[391]

If it were otherwise, if a person, having become an Arhat, falls away from the state of Arhat, and could continue to transmigrate, the religious life (*brahmacarya*) would not inspire confidence.[392]

A person fallen away from a state does not do that which a person who resides in this state cannot do:

60b. He does not do what should not be done.[393]

Even though fallen, he does not do that which is in contradiction with his state (for example, *abrahmacarya*). In the same way a hero can be moved, but he does not fall.

***

How many Irresistible Paths and Paths of Deliverance are included in the transformation or perfecting of the faculties?

60c-d. For the Immovable One, there are nine paths of two types.[394]

The Prativedhanādharman who perfects his faculties and penetrates the family of the Immovable Ones, should produce nine Irresistible Paths, nine Paths of Deliverance, exactly like the Śaikṣa, in order to obtain the quality of Arhat [in detaching himself from Bhavāgra].

Why is this?

60d. By reason of his intense cultivation.[395]

The Prativedhanādharman has intensely cultivated the family of weak faculties; consequently this family cannot be transformed without a great effort: it has, in fact, been made firm both by the Path of the Śaikṣa and by the Path of the Aśaikṣa.

61a. For the Dṛṣṭiprāpta, one of each type.

For the transformation of the faculties by which a Śraddhādhimukta [=a Śaikṣa of weak faculties] becomes a Dṛṣṭiprāpta [=a Śaikṣa of sharp faculties], there must be an Irresistible Path and a

Path of Deliverance.

In the two cases (60c-d and 61a), there is a preparatory path (*prayogamārga*).

***

These Irresistible Paths and Paths of Deliverance are

61b. Pure paths

For the faculties of Āryans cannot be transformed by impure paths.

***

Where can the faculties be transformed?

61b. There is transformation among humans.

Only humans can transform their faculties; there is no transformation elsewhere, for elsewhere falling away is impossible.[396]

***

In what sphere do the Aśaikṣas and the Śaikṣas exist in order to transform their faculties?

61c. The Aśaikṣas in nine spheres.[397]

Namely in *anāgamya, dhyānāntara,* the Four Dhyānas and

three Ārūpyas, [for the same state of Arhat can be obtained in these spheres].

61d. The Śaikṣa, in six.

With the exception of the three Ārūpyas. Why is this?

61d-62b. Because the Śaikṣa who increases his faculties by abandoning his state and his progress, obtains the state.[398]

When the Śaikṣa perfects his faculties, he loses a state (=Sakṛdāgāmiphala), a state that he had acquired by the path of weak faculties; he loses his *viśeṣa,* that is, the progress that he had made--preparatory paths, Irresistible Path, Path of Deliverance, and Path of Excellence,--in the detachment of the Dhyānas, a progress realized with his weak faculties.[399] He obtains only a state belonging to the family of sharp faculties, a state forming part of the detachment of Kāmadhātu, not the state of Anāgāmin which is of Ārūpyadhātu.[400]

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The Arhats, by reason of their difference of faculties, are nine in number.

62c-d. Two Buddhas and seven Śrāvakas, the Arhats have nine classes of faculties.[401]

The Śrāvakas are seven in number, the five the first of which is the Parihāṇadharman, plus the Immovable One (=the Akopyadharman) which is divided into two, depending on whether he was from his beginnings of the immovable family, or whether he has obtained this family through the perfecting of his faculties.[402]

The two Buddhas,--the Pratyekabuddha and the Buddha,--are varieties of Immovable Ones.

These make nine persons whose faculties are respectively weak-weak, etc.[403]

***

In general, the Āryans are seven in number: 1. the Śraddhānusarin, 2. the Dharmānusarin, 3. the Śraddhādhimukta, 4. the Dṛṣṭiprāpta, 5. the Kāyasākṣin, 6. the Prajñāvimukta, and 7. the Ubhayatobhāgavimukta.[404]

> 63a-c. Seven *pudgalas,* by reason of their cultivation, their faculties, absorption, deliverance, of two.[405]

1. By reason of their cultivation (*prayoga*), there exists the Śraddhānusarin and the Dharmānusarin (vi.29a-b). In the beginning, in the state of Pṛthagjana, it is by reason of faith (*śraddhā*) that the first, under the impulse of another [that is, learning the foundations of mindfulness, etc., from another] applied himself (*prayoga*) to things,[406] that is, he devoted himself to reflection and meditation. The second applied himself in the same way, but by following (*anusara*) the *dharmas,* that is, the twelvefold Scriptures, and by pursuing (*anusarati*) the *dharmas,* that is, the parts of Bodhi (*bodhipākṣikas*) by himself.

2. By reason of their faculties, there exists the Śraddhādhimukta and the Dṛṣṭiprāpta (vi.31c-d). Their faculties are respectively weak and sharp by reason of the predominance, among the first, of intention proceeding from faith (*śraddayā adhimokṣaḥ*), and, among the second, of wisdom (*prajñā*).

3. By reason of absorption (*samāpatti*), there exists the Kāyasākṣin (vi.43c-d), because he has realized the Absorption of Extinction (vi.43c, viii.33a).

4. By reason of deliverance, there exists the Prajñāvimukta (vi.64a-b).

5. By reason of absorption and deliverance, there exists the Ubhayatobhāgavimukta (vi.64a-b).

Thus, from the point of view of their enumeration, there are seven.

63c. They are six.

These seven, from the point of view of substantial entities, are six.

63d. Two exist in each of the three paths.

In the Path of Seeing, there exists two *pudgalas* or persons, the Śraddhānusarin and the Dharmānusarin; who, in the Path of Meditation, become a Śraddhādhimukta and a Dṛṣṭiprāpta, and, in the Path of the Arhat (=the Aśaikṣamārga), a Samayavimukta and an Asamayavimukta.

The Śraddhānusarin, (1) from the point of view of his faculties, is of three types: his faculties are weak by definition; but they can be either weak-weak, weak-medium, or weak-strong; (2) from the point of view of his family, of five types: of the family of the Parihāṇadharman, etc. (vi.56); (3) from the point of view of the Path, of fifteen types: accordingly as he is in one of the eight Patiences or in one of the seven Knowledges (vi.26-27); (4) from the point of view of detachment, of seventy-three types: 1. bound by all of the bonds of Kāmadhātu, 2-10. detached from one . . . from nine categories of bonds of Kāmadhātu; 11-19. detached from one . . . from nine categories of bonds of the First Dhyāna, and so on up to and including Ākiñcanyāyatana. Eight times nine--detachment from Kāmadhātu, from the Four Dhyānas, and from three Ārūpyas,--make seventy-two, plus all the bonds of Kāmadhātu,

seventy-three; (5) from the point of view of the physical person (*āśraya*), of nine types: born in one of the three Dvīpas. [with the exception of Uttarakuru], born in one of the six heavens of Kāmadhātu. Higher, the Path of Seeing is absent.

By taking into account all of these differences, there are some 147,825 types of Śraddhānusarin. The calculation relative to other saints is established according to the same elements, with the differences of title.[407]

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Who is the saint that is called an Ubhayatobhāgavimukta, ("one who is doubly delivered")? Who is the saint that is called a Prajñāvimukta ("one who is delivered through *prajñā*")?

> 64a-b. He who possesses extinction is doubly delivered; the other is delivered through *prajñā*.[408]

One who has entered the Absorption of Extinction (vi.43c-d), that is to say, one who is endowed with extinction, is called "doubly delivered", because, by the power of *prajñā* and absorption, he is delivered from the hindrance of the defilements and from the hindrance that opposes the arising of the eight liberations.[409]

The other is "one who is delivered through *prajñā*," because, by the power of *prajñā*, he is delivered from the hindrance of the defilements.

***

The Blessed One said, "One who has abandoned the five defilements here below and who is not subject to falling away is a complete Śaikṣa."[410] How is a Śaikṣa completed?

64c-d. It is from the point of view of absorption, of faculties, and of result that a Śaikṣa is said to be complete.[411]

The complete Śaikṣa is of three types, complete by his result, his faculties, and his absorption. The Anāgāmin of the Śraddhādhimukta class (vi.31c) who is not a Kāyasākṣin (vi.43) is complete from the point of view of only his result.

The saint of the Dṛṣṭiprāpta class (vi.32) who is not detached from Kāmadhātu is complete from the point of view of only his faculties.

The Anāgāmin of the Dṛṣṭiprāpta class who is not a Kāyasākṣin is complete from the point of view of his result and his faculties.

The Anāgāmin of the Śraddhādhimukta class who is a Kāyasākṣin is complete from the point of view of his result and his absorption.

The Anāgāmin of the Dṛṣṭiprāpta class who is a Kāyasākṣin is complete from the point of view of his result, his faculties, and his absorption.

A Śaikṣa cannot be complete from the point of view of only his absorption, for the Absorption of Extinction supposes the state of Anāgāmin, and consequently fullness or perfection from the point of view of result. In the same way a Śaikṣa cannot be complete only from the point of view of his faculties and his absorption.

65a. The Aśaikṣa is complete from two points of view.

From the point of view of his faculties and his absorption. There is no Aśaikṣa in fact who is not complete from the point of view of his state: consequently perfection from the point of view of state is counted as a perfection.

The Prajñāvimukta (vi.64) who is an Asamayavimukta (vi.56) is complete from the point of view of his faculties.

The Ubhayatobhāgavimukta who is a Samayavimukta is complete from the point of view of his absorption. The Ubhayatobhāgavimukta who is an Asamayavimukta is complete from the point of view of his faculties and his absorption.

***

Numerous types of paths have been named: the worldly path and the transworldly path; the Paths of Seeing, Meditation and of the Aśaikṣa; the Preparatory Path, the Irresistible Path, the Path of Deliverance, and the Path of Excellence. In short, how many types of paths are there?

65b-d. In short, the path is of four types, Prepararory, Irresistible, Deliverance, and Excellence.

*Prayogamārga,* the Path of Application or of Preparatory Cultivation, is the path by which and following upon which there arises the Irresistible Path.[412]

*Ānantaryamārga,* the Irresistible Path (vi.28b), is the path by which an obstacle is abandoned (vi.64a-b, 77).[413]

*Vimuktimārga,* the Path of Deliverance, is the first path which arises free from the obstacle abandoned by means of the Irresistible Path.[414]

*Viśeṣamārga,* the Path of Excellence, is the path differing from the preceding paths.[415]

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What is the meaning of the word *mārga,* path?[416]

The path is the path to Nirvāṇa because it goes from here; or rather, because it is through it that Nirvāṇa is searched out.[417]

But how are the Path of Deliverance and the Path of Excellence paths? In fact, it is on the Preparatory Path and the Irresistible Path that the acquisition of Nirvāṇa depends.

Because the Path of Deliverance and the Path of Excellence are parallel to the paths of abandoning (Prahāṇamārga = the Irresistible Path *par excellence*) from the point of view of their object (the Truths), their aspects (sixteen aspects, impermanence, etc.), and their purity; they are distinguished by being superior, for they have for their causes all the causes of the paths of abandoning plus the paths of abandoning themselves. And moreover because, by means of these two paths, one obtains higher and higher paths: (the Path of Deliverance is necessary for the acquisition of a new Irresistible Path). Or rather because, by these two paths, one enters into *nirupadhiśeṣa* Nirvāṇa, Nirvāṇa without remnant.[418]

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The path is also called *pratipad,* route, because, by it, one arrives at Nirvāṇa.[419]

There are four routes: routes difficult for slow and quick intelligences, and routes easy for slow and quick intelligences.[420]

66a. The path belonging to the Dhyānas is the easy route.

The path (the Preparatory Path, etc.), cultivated in the Dhyānas, that is to say, while one is in Dhyāna, is the easy route. For the Dhyānas are endowed with parts (viii.1,10) and present a perfect balance of calm (*śamatha*) and insight (*vipaśyanā*): it results from this that, in the Dhyānas, the route flows on effortlessly.[421]

66b. The difficult routes belong to other spheres.

The path in *anāgamya, dhyānāntara,* and the Ārūpyas, is the difficult route, for these absorptions are not endowed with parts, and calm and insight are not in balance. In *anāgamya* and *dhyānāntara,* the power of insight, which is great, outweighs calm, which is small. But the opposite holds true in the Ārūpyas.

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These two routes,

66c-d. When intelligence is weak, a route for slow intelligence; in the contrary case, a route for a quick intelligence.

Whether the route is easy or difficult, when the faculties are weak, the route is for slow intelligences (*dhandhābhijñā*); when the faculties are sharp, the route is for quick intelligences.

The route is termed for slow intelligences when intelligence (*abhijñā*) is slow (*dhandha*) in it. *Abhijñā* is the equivalent of *prajñā,* and *dhandha* the equivalent of *manda.* So too, the route is for quick intelligences when *abhijñā* is rapid in it, that is to say, when *prajñā* is sharp in it. Or rather one can explain: the *abhijñā* of a person of weak mind, is slow . . . ; the *abhijñā* of a person with a sharp mind, is quick.

***

The Path receives the name of *bodhipākṣika,* "containing the adjutants of Bodhi."[422] There are thirty-seven adjutants of Bodhi, namely the four foundations of mindfulness, the four right exertions,[423] the four supernormal powers (*ṛddhipādas*), the five

faculties, the five powers, the seven parts of Bodhi (*bodhyaṅgas*), and the Noble Eightfold Path.[424]

67a-b. The Knowledge of Destruction with the Knowledge of Non-Arising is Bodhi.[425]

The Knowledge of Destruction and the Knowledge of Non-Arising are Bodhi which, by reason of the differences of the saints who obtain it, is threefold: Śrāvaka Bodhi, Pratyekabuddha Bodhi, and Unsurpassed, Perfect Bodhi. In fact, by these two Knowledges, one completely abandons ignorance;[426] by the first, one knows in all truth that the task is accomplished; and by the second, that there is nothing more to be accomplished in the task.[427]

67b-c. Because they are favorable to it, thirty-seven *dharmas* are its adjutants.

Because they are favorable (*anuloma*) to Bodhi, thirty-seven *dharmas* are adjutants of Bodhi (*bodhipakṣya*).[428]

67d. Thirty-seven from the point of view of name, but ten substantial entities.[429]

What are these ten entities?

68a-c. Faith, energy, mindfulness, *prajñā,* absorption, joy, indifference, resolution, morality, and aptitude.[430]

How is that?

68d-69b. Foundation of mindfulness is *prajñā;* energy receives the name of right exertion; the supernormal

powers are *samādhis.*

The foundations of mindfulness, the right exertions (*samyak-pradhānas*), and the supernormal powers are, by their nature, *prajñā,* energy, and *samādhi.*

i. We have therefore at first five items, faith, energy, mindfulness, *samādhi,* and *prajñā,* which, under their own names, make up five faculties and five powers.

Among these five items, *prajñā* is made up of: a. the four foundations of mindfulness,[431] b. one of the parts of Bodhi, the investigation into the *dharmas* (*dharmapravicaya*), and c. one of the parts of the Noble Eightfold Path, Right Views.

Energy is made up of: a. the four right exertions; b. one of the parts of Bodhi, energy; and c. one of the parts of the Noble Eightfold Path, Right Effort.

*Samādhi* is made up of: a. the four supernormal powers; b. one of the parts of Bodhi, *samādhi;* and c. one of the parts of the Noble Eightfold Path, Right Concentration.

Mindfulness is made up of: a. one of the parts of Bodhi, mindfulness; b. one of the parts of the Noble Eightfold Path, Right Mindfulness.

ii. What do we have in addition that are not these first five items? Among the parts of Bodhi, joy, resolution (ii.25, English translation, p. 192), indifference; among the parts of the Noble Eightfold Path, Right Thoughts and the three parts of morality--Right Speech, Right Action, and Right Livelihood--which are counted as being one item, morality,

We have five plus five items; therefore the adjutants of Bodhi are made up of ten items.

According to the Vaibhāṣikas, there are eleven items; Right Speech and Right Actions together form one item, and Right

Livelihood is another item (see iv.85c-d). Therefore morality (*śīla*) counts for two items added to the nine preceding items.[432]

***

We have said that the foundations of mindfulness, the right exertions, and the supernormal powers are by their nature *prajñā*, energy, and *samādhi*.

> 69c-d. A definition according to their essentials; they are also all the qualities that arise from cultivation.

The preceding definitions refer to the principal elements of the foundations of mindfulness, etc.; but all these adjutants of Bodhi are also a collection of qualities, pure or impure, which have arisen from preparatory cultivation (*prāyogika*, ii.71b), from hearing, reflection, or meditation.[433]

***

Why is energy termed rignt exertion?

Because the body, speech, and mind are, through energy, correctly placed into action.

Why is *samādhi* termed a supernormal power (*ṛddhipāda*)?[434]

Because *samādhi* is the foundation (*pāda* = *pratiṣṭhā*) of *ṛddhi*, that is to say, of the "success" of all spiritual qualities.

But certain masters, [the Vaibhāṣikas], maintain that supernormal power is *samādhi*, and that the four,--desire, mind, energy, and examination,--are the "feet", *pādas*, of this supernormal power: they should therefore say that the adjutants of Bodhi are thirteen in number by adding desire and mind to their list of

eleven. Furthermore, to affirm that supernormal power is *samādhi* is to contradict the Sūtra which defines supernormal power, "What is supernormal power? The ascetic accomplishes different works of miraculous power; being one, he becomes many,"[435] and so on.[436]

Why are faith, energy, etc., termed faculties and powers?

Accordingly as they are weak or strong, for the faculties and the powers cannot be broken or crushed.[437] (*Vibhāṣā, TD* 27, p. 726b16).

How is the order of the faculties explained?

In order to obtain the result in which one believes (*śraddhā*), one makes an effort (*vīryam arabhate*). When one forces onself, there is a setting up of mindfulness (*smṛtyupasthiti*). When mindfulness is set up, one fixes the mind (*samādhi*) in order to avoid distraction. When the mind is fixed, there arises a consciousness which conforms to the object (*prajñā*).

***

In which stages are the different adjutants of Bodhi placed? In which are they the important factors?

The Vaibhāṣikas say,

> 70. They form seven groups which are distributed, in order, between the beginning stage, the *nirvedhabhāgīyas,* Meditation, and Seeing.[438]

In the beginning stage, there are the foundations of mindfulness, because, in this stage, one examines the body, etc.[439]

In the Heats (Uṣmagata), there are the right exertions (*samyakpradhāna*), for, in this stage one increases his energy, an increase which is the principle of progress.

In the Summits (Mūrdhan), there are the supernormal powers, for, due to them, one obtains the condition in which the roots of good cannot be lost.[440]

The faculties are in the Patiences, for faith, energy, etc., become predominant (*ādhipatyaprāpta,* see ii.2a-b) in this stage from the fact that, in the Patiences, one is no longer capable of falling away (vi.23b).

The powers are in the Supreme Worldly Dharmas, for, in this stage, faith, energy, etc., can no longer be crushed either by the defilements--for these are not activated--nor by any other worldly *dharmas.*

The parts of Bodhi are in the Path of Meditation, for this Path is close to Bodhi, that is to say, to the Knowledge of Destruction and the Knowledge of Non-Arising in which the Path of Seeing is separated by the Path of Meditation.

The parts of the Noble Eightfold Path are in the Path of Seeing, for this Path is characterized by progress: for one goes quickly.[441]

[But, one would say, the Path of Seeing proceeds from out of the Path of Meditation. Why not respect this order?] The Sūtra lists the parts of Bodhi (=the Path of Meditation) first, and the parts of the Noble Eightfold Path (=the Path of Seeing) second, with an end to having an order corresponding to the number of parts, at first seven, and then eight. Investigation into the *dharmas* (*dharmapravicaya*) is at one and the same time Bodhi and a part of Bodhi, and Right Views is both the Path and a part of the Noble Eightfold Path. (*Vibhāṣā, TD* 27, p. 726c4.)

Such is the doctrine of the Vaibhāṣikas.

***

Other masters justify the order of the adjutants of Bodhi without disturbing the regular succession, by placing, as it suits

them, the Path of Seeing first, and then the Path of Meditation.

There is first 1. the foundations of mindfulness, which exist with a view to curbing thoughts (*buddhi*) which disperse themselves naturally, distracted as they are by the variety of objects. The four foundations of mindfulness bind the mind, for it is said in the Sūtra, "... with a view to expelling the idea of desire[442] which have their support in thirst ... " (*Madhyama, TD* 1, p. 758b5).[443]

2. Energy (*vīrya*) increases through the power of the foundations of mindfulness, through the control and the exertion (*pradhāna*) of the mind through the accomplishment of the fourfold tasks: abandoning the bad *dharmas* which have been produced, the non-production of bad *dharmas* which have not been produced ... : these are the four right exertions.

3. Then, by reason of the purification of absorption (*samādhi*), the supernormal powers arise and are cultivated.

4. Supported by absorption, there arise faith, energy, etc., which are predominant among the transworldly *dharmas* (*lokottara-dharmas*) since they lead to them: they are the faculties, *indriyas*.

5. The same faith, energy, etc., when they triumph over the growth of their opponents, are the powers, *balas*.

6. The parts of Bodhi arise in the Path of Seeing, because, for the first time, the ascetic understands the true nature of the *dharmas*. [Bodhi signifies pure *prajñā*.]

7. The parts of Bodhi arise in the Path of Seeing and in the Path of Meditation. In fact, it is said, "The Noble Eightfold Path goes thus to fullness through meditation, the four foundations of mindfulness go to their fullness through meditation ... the seven parts of Bodhi go to their fullness through meditation."[444] [Therefore the Noble Eightfold Path also exists in the Path of Meditation, for this Path, in the Path of Seeing, does not obtain its fullness through meditation.]

It is further said, "Oh Bhikṣus, to say 'words conforming to the truth' is an expression that says the Four Truths; Oh Bhikṣus, to say 'to advance by the Path' is an expression that speaks of the Noble Eightfold Path."

Therefore, since the Noble Eightfold Patn exists both in the Path of Seeing and in the Path of Meditation, the order which places the parts of Bodhi first, and the parts of the Noble Eightfold Path second, is justified.

***

Among the adjutants of Bodhi, how many are impure, and how many are pure?

> 71a-b. The parts of Bodhi and the parts of the Path are pure.

They are only pure, for they are placed in the Path of Seeing and the Path of Meditation. Without doubt, there are worldly right views,[445] etc., but they are not called the parts of the Noble Eightfold Path.

> 71b. The others are of two types.[446]

The other adjutants of Bodhi are either impure or pure.

***

How many exist in the different spheres? (*Vibhāṣā, TD* 27, p. 497b26.)

> 71c. All exist in the First Dhyāna.

In all, thirty-seven.

71d. In *anāgamya,* with the exception of joy.[447]

Why is joy (a part of Bodhi) absent from *anāgamya?*

Because the thresholds of absorption (*sāmantakas*) are realized only through force,[448] and again, because they include the fear of falling into a lower sphere.

72a. In the Second, with the exception of thoughts.[449]

In the Second Dhyāna, thoughts (a part of the Eightfold Path) are absent, but the other thirty-six adjutants of Bodhi remain. Thought is absent since *vicāra* is also absent.

72b. In two, with the exception of the one and the other.

In the Third and the Fourth Dhyānas, there is absent both joy and thought, but the other thirty-five adjutants of Bodhi remain.

72c. Also, in *dhyānāntara.*

There one finds thirty-five adjutants of Bodhi with the exception of these same two.

72c-d. In three Ārūpyas, with the exception of the preceding and the parts of morality.[450]

In the three Ārūpyas there is also absent Rignt Speech, Right actions, and Right Livelihood, but thirty-two adjutants of Bodhi

remain.

73a-c. In Kāmadhātu and in Bhavāgra, the parts of Bodhi and the parts of the Path are absent.[451]

In fact, the Pure Path is absent from these two places. Therefore some twenty-two adjutants of Bodhi remain.[452]

***

At what moment does the person who cultivates the adjutants of Bodhi obtain the *avetyaprasādas,* that is, the four types of faith [and purity] which accompany intelligence?[453]

73c-74. When one sees three Truths, one obtains the morality and the *avetyaprasāda* relating to the Dharma: when one comprehends the Path, also the *avetyaprasāda* relating to the Buddha and his Saṅgha.[454]

At the comprehension (*abhisamaya*) of the first three Truths (vi.27), there is acquisition of the *avetyaprasāda* relating to the Dharma, and to the pure precepts, dear to the Āryans.[455]

At the comprehension of the Truth of the Path, dear to the Āryans, there is an acquisition of the *avetyaprasāda* relating to the Buddha and to his Śrāvaka-Saṅgha.[456]

The word "also" (*api*) is there in order to mark that there is also an acquisition of the *avetyaprasāda* relating to the Dharma and the precepts.

The *prasāda* relating to the Buddha is a *prasāda* relating to the Aśaikṣa *dharmas* which make up a Buddha; so too one should understand by Saṅgha the Śaikṣa and Aśaikṣa *dharmas* which make up the Saṅgha (iv.32).

***

What is understood by Dharma in the expression "*avetyaprasāda* relating to the Dharma"?

> 74c-75a. The Dharma is the three Truths and the Path of the Pratyekabuddha and the Bodhisattva.[457]

Consequently, when one understands the Four Noble Truths, one obtains the *avetyaprasāda* relating to the Dharma.[458]

***

Therefore we have, seen from the differences of the object of *prasāda,* four *prasādas* distinguished from the point of view of their names.

> 75a-c. From the point of view of substantial entities, these four are two things, faith and morality.

The *avetyaprasāda* relating to the Buddha, the Dharma, and the Saṅgha, are, by their nature, faith (*śraddhā*). The precepts dear to the Āryans, are, by their nature, morality (*śīla*). Therefore they are two things.

***

Are these two things pure or impure?

The *avetyaprasādas* are exclusively

75b. Immaculate.

***

What is the meaning of the term *avetyaprasāda?*

A faith consecutive to the exact comprehension of the Truths.

The *avetyaprasādas* are arranged in the order in which, upon leaving the contemplation of the Truths, they are actualized.

How does one actualize them upon leaving this contemplation?

"Oh! the Blessed One is a perfect Buddha! Well preached is his Dharma-Vinaya! Well cultivating is his Śrāvaka-Saṅgha!": it is thus that one actualizes them, for the Buddha, the Dharma, and the Saṅgha are, in this order, the doctor, the remedy, and the patient.

As the *prasāda* of morality[459] results from the *prasāda* of the mind,[460] it is placed fourth, at the end: it is when the mind is thus believing (*prasanna*) that one acquires the precepts dear to the Āryans. Or rather, the *prasāda* of the precepts is placed at the end, because the Buddha, the Dharma, and the Saṅgha are the doctor, the remedy, and the patient, and the *prasāda* of the precepts corresponds to health (*ārogya*). Or rather because the Buddha is the guide, the Dharma is the path, the Saṅgha is one's travelling companions, and the precepts dear to the Āryans are the vehicle (*yāna*).

***

According to the Sūtra, a Śaikṣa has eight parts (or "limbs", *aṅgas*), namely the eight parts of the Noble Eightfold Path (*mārgāṅga*) termed "pertaining to the Śaikṣa": *śaikṣī samyagdṛṣṭi . . . śaikṣa samyaksamādhi* (above, p. 1022); an Aśaikṣa has ten parts,

namely the same eight parts of the Noble Eightfold Path termed "pertaining to the Aśaikṣa": *aśaikṣī samyagdṛṣṭi . . .*, plus *aśaikṣī samyagvimukti* and *aśaikṣa samyagjñāna,* the perfect deliverance proper to Arhats and the knowledge of the acquisition of this deliverance (on *samyagvimuktijñāna,* see vi.76d).[461]

Why does not the Sūtra attribute both perfect deliverance and the knowledge of this perfect deliverance to the Śaikṣa?

75c-d. Because he is bound, deliverance is not said to be a part of a Śaikṣa.

A Śaikṣa is bound by the bonds of the defilements. How could one consider him delivered? The person who is partially bound is not called released. Deliverance is absent from him, and he cannot possess the knowledge of the acquisition of deliverance (*vimukto'smīti jñānadarśanam, Mahāvyutpatti,* 81.9).

An Aśaikṣa, on the contrary, is completely liberated from all the bonds: he is thus characterized, magnified both by his deliverance from the defilements and by the direct knowledge of his deliverance: therefore it is of the Aśaikṣa alone that one can say that perfect deliverance and the knowledge of this perfect deliverance are his parts.

***

What is deliverance?

75d. Deliverance is twofold.[462]

It is conditioned and unconditioned. (*Vibhāṣā, TD* 27, p. 147a6.)

76a-c. Victory over the defilements is unconditioned deliverance; *adhimokṣa* is conditioned deliverance.

The abandoning (*prahāṇa,* that is, *pratisaṁkhyānirodha,* ii. English translation, p. 280-281) of the defilements is unconditioned deliverance. The intention of the Aśaikṣa is conditioned deliverance.[463]

76b-c. This last is a part.

It is conditioned deliverance which is called a "part pertaining to an Aśaikṣa"; for the other parts, Right Views, etc., are conditioned.

76c. It is two deliverances.[464]

This same conditioned deliverance is described, in the Sūtra (*Saṁyukta, TD* 2, p. 16c24), as being double, mental deliverance and deliverance through *prajñā.* [Mental deliverance comes about through the liberation from desire, and deliverance through *prajñā* comes about through liberation from ignorance;] it therefore constitutes what is called the *skandha* of deliverance, the *vimuktiskandha.*[465]

But, according to another opinion,[466] if the *skandha* of deliverance is only intention, how do we explain the Sūtra? The Sūtra says,[467] "Oh Vyāghrabodhāyanas! What is the essential factor of the purification of deliverance? The mind of a Bhikṣu is detached, delivered from craving; the mind of this Bhikṣu is detached, delivered from hatred and ignorance. In this way, either with a view to the fullness of the *skandha* of deliverance which is not complete, or with a view to maintaining the *skandha* of deliverance which is complete, all desire, all energy . . . this is the essential factor."

It results from this Sūtra that intention does not constitute deliverance: this is the purity of the mind resulting from the abandoning of the defilements, craving, etc. which are expelled by correct knowledge.[468]

Perfect deliverance has been explained.

***

What is the perfect or Right Knowledge (*samyagjñāna*) which is distinct from Right Views (*samyagdṛṣṭi*)?

76d. Bodhi, as described above, is knowledge.

Bodhi, as we have described above, is the Knowledge of Destruction and the Knowledge of Non-Arising (vi.67a-b), and these constitutes Right Knowledge, the tenth part of the Aśaikṣa.

***

Which mind--past, present, or future--is delivered?

77a-b. The Aśaikṣa mind, arising, is delivered from its obstacles.[469]

The Śāstra (*Jñānaprasthāna, TD* 26, p. 1000b9) says, "The future Aśaikṣa mind is delivered from its obstacle."[470] What is this obstacle?

The possession of the defilements [=ninth category of the defilements of Bhavāgra], which in fact creates an obstacle to the arising of an Aśaikṣa mind. At the moment of Vajropamasamādhi (vi.44c-d), this possession is abandoned, and an Aśaikṣa mind arises and is delivered. When this possession has been abandoned,

the Aśaikṣa mind has arisen and has been delivered.

But what would you say of the Aśaikṣa mind which has not arisen at the moment of Vajropamasamādhi, or of the worldly mind which is produced within an Aśaikṣa?

These two minds are also delivered; but it is of the future Aśaikṣa mind in the process of arising that the Śāstra says is delivered.

From what is the worldly mind of an Aśaikṣa delivered?

From the same possession of the defilements, an obstacle to its arising.

But is not this same worldly mind produced within a Śaikṣa, and have you not said that it is delivered?

The worldly mind of a Śaikṣa is not similar to that of an Aśaikṣa, for the latter is not accompanied by the possession of the defilements.

***

What is the Path--past, present, or future,--by which the obstacle to the arising of the Aśaikṣa mind is abandoned?

> 77c-d. It is while perishing that the Path causes the abandoning of the obstacle.

Perishing, that is to say, in the present.

***

The Śāstra and the present work defined unconditioned deliverance (vi.76a). On the other hand, the Sūtra[471] and the Śāstra speak of three *dhātus* ("spheres"), namely *prahāṇadhātu* ("the

sphere of abandoning"), *virāgadhātu* ("the sphere of the absence of craving"), and *nirodhadhātu* ("the sphere of extinction"). What is the relationship between unconditioned deliverance and these three spheres?

78a. Unconditioned deliverance receives the name of *dhātu.*

This deliverance is the three *dhātus.*

78b. The destruction of craving is detachment.[472]

The abandoning of craving (*rāga*) is *virāgadhātu,* the sphere of the absence of craving.

78c. The destruction of the others is abandoning.

The abandoning of the defilements other than craving is *prahāṇadhātu,* the sphere of abandoning.

78d. The destruction of the object is called *nirodhadhātu,* the sphere of extinction.[473]

The abandoning of the object, impure physical matter, etc., with the exception of the abandoning of the defilements, is the realm of extinction.

***

Does one become disgusted by means of the same *dharmas* through which one obtains detachment?

There are four alternatives.

What are they?

79a-b. Disgust arises by means of the Patiences and the Knowledges of Suffering and Origin.

It is only by means of the Patiences and the Knowledges of the Truths of Suffering and Origin (vi.25d) that one obtains disgust, and not by means of the other Patiences and Knowledges.

79b-c. Detachment arises through all the *dharmas* by means of which there is abandoning.

The Patiences (=the Path of Seeing) and the Knowledges (=the Path of Meditation) (vi. p. 949) of Suffering, of Origin, of Extinction and of the Path, through which one abandons the defilements, are also the means for acquiring detachment.

79d. There are therefore four alternatives.

1. If the ascetic does not abandon the defilements through the Patiences and Knowledges of Suffering and Origin, he only acquires disgust: these Patiences and these Knowledges have only the causes of disgust for their sphere.

2. If the ascetic abandons his defilements through the Patience and Knowledges of Extinction and the Path, he only acquires detachment: these Patiences and these Knowledges have only the causes of joy for their sphere.

3. If the ascetic abandons the defilements through the Patiences and the Knowledges of Suffering and Origin, he acquires detachment and disgust.

4. If the ascetic does not abandon the defilements through the Patiences and the Knowledges of Extinction and the Path, he acquires neither detachment nor disgust.

Let us remark, with respect to the first and the fourth alternative, that the ascetic who, already detached from craving, enters the Path of Seeing, does not abandon defilements through the Path of the Dharma Knowledge and the Dharma Knowledges.[474] Furthermore, one does not abandon them through the Knowledges which form part of the Preparatory Path, the Path of Deliverance, as the Path of Excellence (vi.65b).[475]

***

1. At the beginning of this volume we give a summary of the theory of the Path according to the *Kośa*: preliminary path; pure, impure path, etc.

2. We should not translate "by Seeing and Meditation on the Truths." Worldly or impure Meditation does not bear on the Truths.

On the different meanings of the word *bhāvanā, bhāvana,* iv.122c-d, vi.5. vii.27. *Atthaṣālinī,* 163: a. acquisition, taking possession of (*pratilambha*); b. cultivation, repetition (*niṣevaṇa, niṣevā, abhyāsa*); c. absorbtion (*samādhi*).

3. *Darśanamārga,* i.40a-b, vi.25-28; *bhāvanāmārga,* pure and impure, vi.29-50. Different *mārgas,* vi.65b.

4. The *Vibhāṣā, TD* 27, p. 267a28 presents thirty opinions on the two paths: the Path of Seeing is an active path; once it is realized, at one stroke it cuts off nine catetories of defilements; the Path of Meditation is not active, it is cultivated on many occasions and it cuts off nine catetories of defilements over a long period of time: such as a sharp dagger and a dull dagger . . . ; the defilements abandoned through Seeing are abandoned as a stone is smashed; the defilements abandoned through Meditation are abandoned as a lotus stalk is broken.

The Path of the Seeing of the Truths, first pure view of the truths, cuts off the defilements, *satkāyadṛṣṭi,* etc., to which it is opposed (*pratipakṣa*) in fifteen moments; the Path of Meditation, pure or impure, opposes one by one each of the nine catetories of defilements (strong-strong *rāga,* etc.) of each the nine spheres (Kāmadhātu, the Four *Dhyānas,* and the four *ārūpyas*) (vi.33).

5. According to *Vibhāṣā, TD* 27, p. 404b11.

6. vi.14; 67.

7. vi.67; *Mahāvyutpati,* 39: to make an effort for the disappearance of the black *dharmas,* etc.

8. *vyavacāraṇa* = *parīkṣā* = *pratirūpaṇa;* this is the period of the *nirvedhabhāgīyas,* vi.17.

9. According to the version of Hsüan-tsang this is the Sūtra of the Good Doctor; according to Paramārtha, the Sūtra of the Simile of the Doctor (*Saṁyukta,* TD 2, p. 105a2b, p. 120a25).

*Vyākhyā: sūtre py eṣa satyānāṁ dṛṣṭānta iti vyādhyādisūtre /katham / caturbhir aṅgaiḥ samanvāgato bhiṣak śalyāpahartā rājārhaś ca bhavati rājayogyaś ca rājāṅgatve ca saṁkhyāṁ gacchati / katamaiś caturbhiḥ / ābādhakuśalo bhavati / ābādhasamutthānakuśalo bhavati ābādhaprahāṇakuśalaḥ prahīṇasya cābādhasyāyatyām anutpādakuśalaḥ / evam eva caturbhir aṅgaiḥ samanvāgatas tathāgato'rhan samyaksaṁbuddho nuttaro bhiṣak śalyāpahartety ucyate / katamaiś caturbhiḥ / iha bhikṣavas tathāgato . . . idaṁ duḥkham āryasatyam iti yathābhūtaṁ prajānāti . . .*

Kern, *Manual,* p. 47 (*Yogasūtra,* ii.15; *Lalita,* p. 448, 458); *bhisakka* in the Index of the *Aṅguttara; Milinda,* trans. II, 8, note: *Śikṣāsamuccaya,* 148.5, 243.4, 295.2; *Bodhicaryāvatāra,* ii.57, vii.22. etc. See Taishō 17, no. 793.

10. On *abhisamaya,* below, vi.27a. *Atthasālinī,* 22 (57) distinguishes worldly and transworldly *abhisamaya;* but the Pāḷi sources most frequently understand *abhisamaya* in the same sense as does the Abhidharma: comprehension of the Truths through *aryā prajñā.*

11. This theory is not that of all the sources; see p. 908. *Vibhāṣā, TD* 27, p. 397a26: What is the nature of the Four Truths? The masters of the Abhidharma say: 1. the Truth of Suffering consists of the five *upādānaskandhas;* 2. the Truth of Origin is the cause of the impure *dharmas;* 3. the Truth of the Extinction is their *pratisaṁkhyānirodha* (ii.55d); 4. the Truth of the Path is the *dharmas* which create the Saints (*śaikṣa* and *aśaikṣa dharmas*). The Dārṣṭāntikas say: 1. the Truth of Suffering is *nāmarūpa;* 2. the Truth of Arising is *karman* and *kleśa;* 3. the Truth of Extinction is the annihilation (*kṣaya*) of *karman* and of *kleśa;* 4.

the Truth of the Path is calm and insight (*śamatha and vipaśyanā*). The Vibhajyavādins (see v. English trans. p. 782, 808,) say: 1. that which has the eight characteristics of *duḥkha* is *duḥkha* and *duḥkhasatya;* the other impure (*sāsrava*) *dharmas* are *duḥkha*, but not *duḥkhasatya* [compare the Pāḷi sources quoted below, note 15]; 2. the *tṛṣṇā* which produces later existence is *samudaya* and *samudayasatya;* all other *tṛṣṇā* and the other causes of impure (*sāsravahetu*) *dharmas* is *samudaya*, but not *samudayasatya;* 3. the extinction of this *tṛṣṇā* is *nirodha* and *nirodhasatya;* the extinction of all other *tṛṣṇā* and of the other causes of impure *dharmas* is *nirodha*, but not *nirodhasatya;* 4. the eight-part Śaikṣa path is *mārga* and *mārgasatya;* the other *dharmas* of the Śaikṣa and all the *dharmas* of the Aśaikṣa are *mārga*, but not *mārgasatya*. But, in this system, the Arhats only possess the Truths of *duḥkha* and *nirodha*, and not the Truths of *samudaya* and *mārga*. *Saṁgītiśāstra, TD* 26, p. 392a16; *sāsravahetu* is the Truth of Origin; *pratisaṁkhyānirodha* is the Truth of Extinction; the *dharmas* of the Śaikṣa and the Aśaikṣa are the path.

12. *Visuddhimagga*, 495: *yasmā pana etāni buddhādayo ariyā paṭivijjhanti tasmā ariyasaccānīti vuccanti . . . ariyānīti tathāni avitathāni avisaṁvādakānīti attho.*

The Āryan is defined, *Kośa*, iii.44c; same etymology in *Aṅguttara*, iv.145. *Majjhima*, i.280. etc. In *Atthasālinī*, 349: the Āryans are the Buddhas, the Pratyekas, and the Śrāvakas; or rather the Buddhas alone are Āryans: compare *Saṁyutta*, v.435 (*tathāgata=ariya*).

*Vibhāṣā, TD* 27, p. 401c27. What is the meaning of the term *āryasatya?* Are the Truths so cal led because they are good, because they are pure (*anāsrava*), or because the Āryans are endowed with them? What are the defects of these explanations? All three are bad: 1. one can say that the last two Truths are good; but the first two are of three types, good, bad, and neutral; 2. the last two are pure, but not the first two; 3. the non-Āryans are endowed with the Truths, thus it is said: "Who is endowed with the Truths of *duḥkha* and of *samudaya?* All beings. Who is endowed with the Truth of *nirodha?* Those who are not bound by all the bonds (*sakalabandhana*, see *Kośa*, ii.36c, English trans. p. 207)." Answer: One must say that, because the Āryans are endowed with them, these Truths are the Āryasatyas . . .

13. *Saṁyutta*, iv.127: *yaṁ pare sukhato āhu tad ariyā āhu dukkhato / yam pare dukkhato āhu tad āriya sukhato vidū.* The *Vyākhyā* quotes the second *pāda: tat pare duḥkhato viduḥ.*

It also quotes the last *pāda* of the *Saundarananda*, xii.22: *loke'sminn ālayārāme nivṛttau durlabhā ratiḥ / vyathante hy apunarbhāvāt prapātād iva bāliśāḥ //* In fact, what the Āryans call *sukha* is Nirvāṇa or extinction.

14. According to P'u-kuang (*TD* 41, p. 333c2), the Sautrāntikas and the Sthaviras.

15. a. *Vyākhyā: mana āpnuvantīti manāpāḥ / punaḥsaṁdhikaraṇam cātreti vyākhyātam.*

b. On the three types of *duḥkha*, *Dīgha*, iii.216 (Buddhaghosa, if the summary in *Dialogues*, iii.210, is correct, deviates from Vasubandhu); *Saṁyutta*, iv.259, v.56; *Visuddhimagga*, 499; *Madhyamakavṛtti*, chap. xxiv (p. 227, 475), which depends on the *Kośa; Bodhicaryāvatāra*, 346; Rockhill, *Life*, 189; *Yogasūtra*, ii.15 (*pariṇāma, tāpa* and *saṁskāraduḥkhatā*). *Nāmasaṁgīti*, 85: *duḥkhaṁ saṁsāriṇaḥ skandhāḥ.*

c. According to the *Yamaka*, i.174, painful sensation (of the body and mind) is *duḥkha;* the rest is *duḥkhasatya*, but not *duḥkha*. Painful sensation is *anubhavanaduḥkha* (the *duḥkhaduhkha* of the Abhidharma); the rest is *duḥkha* because it is dangerous *sappaṭibhayatthena*. (According to Ledi Sayadaw, *JPTS*, 1914, 133).

*Kathāvatthu*, xvii.5: the Hetuvādins maintains that all conditioned *dharmas*, with the exception of the Path but including the cause of suffering, are suffering.

16. Some agreeable *dharmas* possess *vipariṇāmena duḥkhatā*, the characteristic of suffering, because they do not last. The *Vyākhyā* quotes the verse of Aśvaghoṣa, *Saundarananda*, xi.50: *hā caitraratha hā vāpi hā mandākini hā priye / ity ārtaṁ vilapanto gāṁ patanti divaukasaḥ //* (Compare *Divya*, 194).

Let us note here that Vasubandhu, iv.86, quotes the same poem: *gṛhasthena hi duḥśodhā dṛṣṭir vividhadṛṣṭinā / ājīvo bhikṣunā caiva pareṣv āyattavṛttinā.* (Correct the note p. 189.)

The disagreeable *dharmas* are suffering by their suffering, painful nature (*duḥkhasvabhāvena, upaghātasvabhāvena*). But can they to some extent be happy through transformation, in that they pass away (*vipariṇāmasukha*)? Without doubt, but these definitions (*upadeṣa*) have for their purpose depreciating, disliking these things (*vidūṣaṇārtham*): in the same way we hold agreeable sensation that arises and lasts to be suffering.

All things are suffering through *saṁskāraduḥkhatā: saṁskāreṇaiva duḥkhateti saṃskārenaiva jananenaivety arthaḥ / yad anityaṁ tad duḥkham yan na niyatasthitaṁ tad duḥkham yaj jāyate vinaśyati ca tad duḥkham ity arthah / tenoktam / pratyayābhisaṁskaranād iti pratyayair abhisaṁskriyate yasmāt tasmāt tad duḥkham iti /*

*Saṁyutta*, iv.207: *sukhaṁ dukkhato ... dukkhaṁ sallato ... adukkhamasukham aniccato.*

17. Quoted in *Madhyamakavṛtti*, p. 476; compare Jacob, *Third Handful of Popular Maxims* (Bombay, 1911). p. 103: *akṣipātranyāya.*

18. The point of view of the Theravādins, *Kathāvatthu*, xvii.5.

19. *Vibhāṣā* (*TD* 27, p. 402c10). The Sūtra says: "The Path depends on its preparation (*saṁbhāra*), Nirvāṇa depends on the Path; through the pleasure (*sukha*) of the Path, one obtains the pleasure of Nirvāṇa. How can one say that there is no pleasure in the *skandhas?* There is found therein a little pleasure . . . nevertheless the *skandhas* are one mass of suffering, the same if one were to pour a drop of honey into a vase filled with poison . . . ; in this same way are the *skandhas:* little pleasure and much suffering. They are thus solely called *duḥkhasatya*. There are some who say: In the *skandhas*, there is absolutely no pleasure: therefore it is called *duḥkhasatya.*

20. This is a stanza by Kumaralābha (a Sautrāntika).

21. *Saha tu sukhena: tu* announces the refutation of the *pūrvapakṣa* represented by a theory of the Sarvāstivādins ("According to one explanation . . . ) and by a theory of the Sautrāntikas.

Hsüan-tsang: "The true explanation . . . " The Japanese editor: "The author presents the correct explanation of the Sarvāstivādins."

22. *Vibhāṣā*, *TD* 27, p. 402c. According to the *Vyākhyā*,the Bhadanta Śrīlābha, etc. According to the gloss of the Japanese editor, the Sautrāntikas, the Mahāsāṁghikas, etc. Saṁghabhadra, *Nyāyānusāra:* "The Sthaviras hold that sensation is only suffering." Compare *Kathāvatthu*, ii.8, where the Theravāda condemn the Gokulikas (=Kukkulikas, Keith, *Buddhist Philosophy*, 151).

23. These Sūtras are discussed p. 904.

24. Compare *Majjhima*, i.507. Refuted p. 908.

25. *Vibhāṣā*, *TD* 27, p. 399a23. Pārśva says that *pīḍana* (affliction, pain) is the characteristic of *duḥkha;* Vasumitra says that *pravṛtti* (or *saṁsāra, saṁcāra, liu-ch'uan* 流轉 ) is the characteristic of *duḥkha;* etc.

26. According to Hsüan-tsang: If he answers: "Affliction" (*bādh*), then, since there is contentment, the existence of pleasure is proved. If he answers: "That which harms," then, since there is usefulness (*anugrāhaka*) in this, the existence of pleasure is proved. If he answers: "That which displeases (*arañjanya*)," then, since there is something pleasing, the existence of pleasure is proved. According to Paramārtha: If he answers: "That which afflicts is called suffering," how does pleasure afflict? If he answers: "That which harms," how would it harm since pleasure is useful ? If he answers: "That which displeases," how could it be suffering since pleasure pleases?

27. The *Vyākhyā* explains: *idam atra duḥkhasya lakṣaṇam ity arthaḥ.*

The same Sūtra in *Saṁyutta*, iv.216, but the questioner of the Bhagavat is "a certain Bhikṣu": *tisso imā bhikkhu vedanā vuttā mayā ... / vuttaṁ kho panetam bhikkhu mayā yaṁ*

*kiñ ci vedayitaṁ taṁ dukkhasmin ti / taṁ kho panetaṁ bhikkhu mayā saṁkhārānaṁ yeva aniccataṁ saṁdhāya bhāsitam . . .*

*vipariṇāma* = *anyathātva.*

The commentary of the *Nāmasaṁgīti*, viii.9: *yat kiṁ cit kāye veditam idam atra duḥkham.*

28. *Yathābhūtam:* conforming to reality, without adding or subtracting (*adhyāropāpavādābhāvāt*).

29. The *Vibhāṣā, TD* 27, p. 402c17 and foll., continues: "When one experiences the suffering of the damned, one has the idea of pleasure with respect to the suffering of animals . . . When one experiences the suffering of mankind, one has the idea of pleasure with respect to the sufferings of the gods.

30. *Vyākhyā: aduḥkhānantaraṁ sukhābhimānaṁ paśyann āha / yadā gandharasaspraṣṭavyaviśeṣajam iti / madhyaṁ hi duḥkham aduḥkhāsukhaṁ bhavatāṁ na mṛduprakāram ato vaktavyam tadā katamad duḥkhaṁ mṛdubhūtaṁ yatrāsya sukhabuddhir bhavatīti viṣayabalād eva hi tat sukham utpadyate mṛduduḥkhasamanantarapratyayabalād adhimātraduḥkhasamanantarapratyayabalād veti /*

Paramārtha: "When a person experiences the pleasure arisen from some excellent smell, taste, etc., then what suffering does he experience? He experiences a weak suffering, and with respect to this weak suffering, he produces the idea of pleasure. If this is the case, when this weak suffering has disappeared . . . "

31. Compare *Saṁyutta,* ii.173: If the earth element were absolutely agreeable . . . , absolutely suffering . . .

32. Hsüan-tsang adds: "since suffering diminishes little by little."

If the displacement of the burden does not provoke a pleasure and is only a diminution of suffering, this diminution would take place gradually: the impression of pleasure would thus grow from the moment when the burden had been displaced.

33. *Utsūtra. Vibhāṣā, TD* 27, p. 403a4: "All the impure (*sāsrava*) *dharmas* are cause and as a consequence the Truth of Origin. Why does the Blessed One say that thirst is the Truth of Origin? There are thirty explanations . . . "

The *Yamaka,* i.174, ii.250, demonstrates that thirst is the origin, not ignorance (Ledi Sayadaw, *JPTS.,* 1914, p. 135).

34. *Mahāvagga,* i.6.20. *Madhyama, TD* 1, p. 468b27c19: *samudayasatyaṁ katamat / yāsau tṛṣṇā nandīrāgasahagatā tatra tatrābhinandinī.* According to the Sautrāntikas, four *tṛṣṇās* are *samudayasatya:* 1. desire for present existence, the desire for present results: 2. desire for later existences, the desire for future results; 3. desire accompanied by *nandī;* and 4. desire *tatra tatra abhinandinī.*

35. A non-metrical version in the Tanjur: *las dañ sred pa dañ mi rig pa / phyi ma'i tshe la 'du byed rnams kyi rgyu.* Three *pādas* of five syllables in Paramārtha: "Action, thirst, ignorance, these three in the future are the cause of all existence." Hsüan-tsang has four *pādas:* "Action, thirst and ignorance are the cause which produces the future *saṁskāras* which creates the series of existence called *pudgala*": this is a *gāthā* taken from *Samyukta, TD* 2, p. 88b9.

The *Vyākhyā* also attests that this quotation is a stanza: . . . *gāthāyām eṣa nirdeśaḥ karma tṛṣṇāvidyā saṁskārāṇām cakṣurādīnāṁ hetur abhisaṁparāye.*

36. *Saṁyukta, TD* 2, p. 224c16: *yataś ca bhikṣavaḥ pañca bījajātāny* (compare *Cosmologie bouddhique,* p. 220) *akhaṇḍāny acchidrāṇy apūtīny avātātāpahatāni havāni* (?) *sārāṇi sukhaśayitāni pṛthivīdhātuś ca bhavaty abdhātuś ca / evaṁ tāni bījāni vṛddhiṁ virūḍhiṁ vipulatām āpadyanta iti hi bhikṣava upameyaṁ kṛtā* yāvad evāsyārthasya vijñaptaya itīmaṁ

dṛṣṭāntam upanyasyedam uktam /*pañca bījajātānīti bhikṣavaḥ sopādānasya vijñānasyaitad adhivacanam / pṛthivīdhātur iti catasṛṇāṁ vijñānasthitīnām etad adhivacanam.* Compare *Saṁyutta, iii.54: seyyathā... pathavīdhātu evaṁ catasso viññāṇaṭṭhitiyo... seyyathā pañcabījajātāni evaṁ viññāṇaṁ sāhāraṁ daṭṭhabbam.*

On the *vijñānasthitis*, see *Kośa*, iii.5.

37. *Vyākhyā: ābhiprāyika ity abhiprāye bhavaḥ / abhiprāyeṇa vā dīvyatīty ābhiprāyikaḥ sūtre nirdeṣaḥ / tṛṣṇādhikaṁ pudgalam adhikṛtya kṛta ity abhiprāyaḥ / lākṣaṇikas tv abhidharme / lakṣaṇe bhavo lākṣaṇiko nirdeśaḥ / ... sāsravasya skandhapañcakasya samudayasatyatvalakṣaṇayogāt.*

38. In the *Vyākhyā this* Sūtra is called the *sahetusapratya-sanidānasūtra* (see the fragment quoted in *Kośa*, iii, *Cosmologie*); but in the *Madhyamakavṛtti*, p. 452: *pratītyasamutpāda-sūtra.*

39. See iii.30, *Madhyamakavṛtti*, p. 544.

40. Like the limb which has been smeared with a dried paste of *masūra*. In the way that the limb is grasped (*āgṛhīta*) by this anointing, in that same way the *ātmabhāva* is grasped by desire.

41. According to the Japanese editor, *Ekottarāgama* (*TD* 2, p. 740a-741b).

42. The *Vyākhyā* quotes the *Madhyamaka kārikā*, xxiv.8:

*dve satye samupāśritya buddhānāṁ dharmadeśanā*
*lokasaṁvṛtisatyaṁ ca satyaṁ ca paramārthataḥ //*

Compare the stanzas quoted in the commentary to the *Kathāvatthu*, p.22:

*duve saccāni akkhāsi saṁbuddho vadatāṁ varo /*
*sammutiṁ paramatthaṁ ca tatiyaṁ nupalabbhati // tattha*
*saṁketavacanaṁ saccaṁ lokasammutikāraṇam /*
*paramatthavacanaṁ saccaṁ dhammānaṁ tathalakkhaṇam //*
(The edition has *tathā lakkhaṇam.*)

See the translation of the *Kathāvatthu*, p. 63, 180, 371; Ledi Sayadaw, "Some points in Buddhist doctrine," *JPTS.*, 1914. 129.

The problem of the single truth (*Suttanipāta*, 884), of the two truths and of the four truths—which implies the question of the real existence of Nirvāṇa (see *Aṅguttara*, ii.161)—is discussed in *Vibhāsā*, *TD* 27, p. 399b10 and following, and in the *Nyāyānusāra* of Saṁghabhadra (*TD* 29, p. 665a27). These document have been translated in the *Introduction.*

43. *Vyākhyā:* The two examples indicate the two modes of *bheda* or breaking: pots. etc., are broken by a blow (*upakrama*) whereas water, etc., is broken by mental analysis (*buddhi*); for by breaking one cannot take away the taste, etc. from water. Or rather, that which exists conventionally (*saṁvṛti*) is of two types: 1. conventionally depending on another thing (*saṁvrtyantaravyapāśraya),* and 2. depending of a real thing (*dravya*): of the first, there is at one and the same time breaking (*bheda*) and analysis (*anyāpoha*) [for example, the pot]; of the second, there is only analysis: one cannot disassociate an atom which is made up of eight things (*Kośa*, ii.22) ... *saṁvṛtisat=saṁvyavahāreṇa sat. paramārthasat=paramārthena sat svalakṣaṇena sat.*

Paramārtha, in the *Bhāṣyam*, departs from the original:

"First if the idea of a thing no longer arises when this thing has been broken, then this thing exists conventionally (*saṁvṛtisat*). When the pot is reduced to baked earth, the idea of pot does not arise with respect to this baked earth. Therefore things like "a pot" exist only as a metaphoric designation (*prajñapti*) of shape (*hsing-hsiang* 形相 =*ākṛti, saṁsthāna*). Secondly, if the idea of a thing does not arise when, by the mind, one takes away from this thing other given things (*dharmas*), then this thing exists conventionally; for example, water. If one mentally takes away the color, taste, and the primary elements, etc.,

from water, then the idea of water is no longer produced. Thus things such as water exist as the metaphorical designations of a combination (*chü-chi* 聚集, *samavāya?*). Thirdly, one expresses *paramārtha,* the real thing, by words, phrases, and syllables (*Kośa,* ii.47); it is by reason of words that a knowledge relative to *paramārtha* is produced.But when one enters absorption, consciousness does not bear on words (*Kośa,* vi.5c-d) and, when it has left absorption, the consciousness no longer bears on *paramārtha:* thus the words and the consciousness referred to here exist only as metaphorical designations of the thing expressed (? *hsien-chih* 顯示, *udbhāvanā?*). Why are these three types of *dharmas saṁvṛti?* What is only made up of words does not have a nature in and of itself, and is *saṁvṛti.* To say, in conformity with the usage of the world, that "there is a pot, there is water, there are words," is true and not false. Therefore this is *saṁvṛtisatya.* What differs from these three types of *dharmas* is called *paramārthasatya.* If the idea of a thing arises as before when this thing is destroyed, or when one has separated it from other *dharmas* by the mind, or when one makes an abstraction of it from words, then this thing or *dharma* really exists, for example, *rūpa.* One can cut *rūpa,* one can subtract different *dharmas* from it, its taste, etc.: but the idea which bears on *rūpa* remains the same. The same for *vedanā,* etc. . . According to other masters, the *dharmas* which are the object of supermundane (*lokottara*) knowledge or of the knowledge acquired consecutively to it are also called *paramārthasatya:* the *dhātus* (*ching-chieh* 境界), the result, and the Path are *paramārtha.* What differs from these three is *saṁvṛtisatya.*

44. According to Hui-hui, the Sautrāntikas. The *Vyākhyā* explains: *paramasya jñānasyārthaḥ paramārthaḥ / paramārthaś ca sa satyaṁ ca tad iti paramārthasatyam.* It adds: *trividhaṁ hi yogācārāṇāṁ sat paramārthasat saṁvṛtisat dravyasat / dravyataḥsvalakṣaṇataḥ sad dravyasat.* The older masters are thus the Yogācārins (see iv.4a, note 25).

Compare the doctrine of the *Bodhisattvabhūmi,* I.iv, fol. 18a, *Muséon,* 1906, p. 220 and following; four types of *tattvārtha* or *tattva:* 1. the reality recognized in popular usage (*laukikaprasiddha*); 2. the reality established by reason (*yuktiprasiddha*); 3. the reality that the Śrāvakas and the Pratyekabuddhas cognize through a pure or worldly knowledge, this leading to the pure knowledge consecutive to the pure knowledge (*anāsraveṇa anāsravāvāhakena anāsravapṛṣṭhalabdhena ca laukikena jñānena*): this reality is the Truths; and 4. the reality which is the sphere of knowledge purified of any hindrance to cognizable objects(*jñeyavaraṇaviśuddhajñānagocara*): this is *tathata.* (Compare *Sūtrālaṁkāra,*-xi.31).

45. This worldly knowledge is *saṁvṛtijñāna,* vii.2.21.

46. Paramārtha: "The truths have been spoken of in summary. If one asks for a long presentation, one should see how it is spoken of in the Treatise of the Six Higher Knowledges (*abhijñā*) (*liu shen shih lun* 六勝智論) (*TD* 29, p. 269a3).

47. Paramārtha: "One must tell by which cultivation of which means one enters into the Seeing of the Truths. Thus, beginning from the first step, one must tell of its progression." (*TD* 29, p. 269a4). Hsüan-tsang: "One must tell by which cultivation of which means one arrives at *darśanamārga* (*TD* 29, p. 116b27).

48. a. Here *bhāvanā* is the equivalent of *samādhi* or absorption (iv.123c-d).

b. *Vṛtta* or *vṛtti* (vi.8a) is almost synonymous to *śīla,* as we can see in the *Saundarananda,* xiii.10, xvi.31; it is the perfect *śīla* of the Bhikṣu to be content with the clothing of a monk, etc. (vi.7c-d).

49. *Udgṛhṇāti,* glossed by *paṭṭhati.*

50. *Satyadarśanānuloma* = *satyadarśanadhikārika.*

51. On the three *paññās, Dīgha,* iii.219; *Vibhaṅga,* 324, *Visuddhimagga,* 439 (in the order: *cintā, suta, bhāvanā*).

52. *Vibhāṣā*, *TD* 27, p. 940c25. Vasubandhu does not admit this theory; this is why he says: "According to the Vaibhāṣikas . . . "

53. "This thing corresponds to this name; this is the name of this thing."

54. According to Saṁghabhadra (TD 29, p. 669c5), the opinion of the Sautrāntikas.

55. To what sphere do the *prajñas* belong, *Vibhāṣā* (*TD* 27, p. 218a23). (See vii.18c-d).

*śrutamayī:* lst opinion, Kāmadhātu and the Four Dhyānas; 2nd opinion, adds *dhyānāntara;* 3rd opinion, adds *anāgāmya. cintāmayī:* Kāmadhātu. *bhāvanāmayī:* impure, in 17 spheres: pure, in 9 spheres.

Mode of acquisition: lst opinion, the three obtained through *prayoga* (exercise) and through *vairāgya* (detachment); 2nd opinion, and also at birth (*aupapattika*); and further the *śrutamayī* of Rūpadhātu at birth and through *prayoga,* the *śrutamayī* of Kāmadhātu through *prayoga*; the *cintāmayī* through *prayoga;* and the *bhāvanāmayī* in the three manners.

56. These grammatical explanations are omitted by the Tibetan translator. The two Chinese translators omit the explanation by *Pāṇini* iv.3.134, but however give the example.

57. Hsüan-tsang: "How would he who desires to apply himself (*prayuj*) to *bhāvanā* purify his own person (*āśrayabhājana*) so that *bhāvanā* will be successful?" (*TD* 29, p. 116c23).

58. The first "separation" is to separate the organs from the objects of sense. Fire shoots forth from fuel, defilement from the *viṣayas* (*Saundarananda,* xiii.30); but, as wind is necessary for fire, so too *parikalpa* or *vitarka* is necessary to the fire of the defilements: thus there should thus be a second "separation," separation from bad thoughts (*Saundarananda,* xiii.49). Bad thoughts or *akuśalavitarka* (*Kośa,* v.46, 59), with their opposites, are explained in *Saundarananda,* xv.21 (*vyāpāda-vihimsā* and *maitrīkāruṇya, kāmavitarka, jñātivitarka,* 30-41, *janapadavitarka,* 42-51, *amaraṇa* or *amaravitarka*). One gets rid of these *vitarkas* by *ānāpānasmṛti* (vi.9). vi.58 (Hsüan-tsang *TD* 29, p. 130a13.)

On *araṇya,* in which one cultivates "separation from the body," see *Visuddhimagga,* 71.

59. On *alpecchatā* and *saṁtuṣṭi,* see *Aṅguttara,* v.219, i.38, *Visuddhimagga,* 81, *Divya,* 61, 96, etc.

60. *Vibhāṣā*, *TD* 27, p. 214a17 and foll. Vasubandhu does not admit this explanation.

61. See U. Wogihara, *Asaṅga's Bodhisattvabhūmi* (Leipzig 1908). p. 34-36 (*Śikṣāsamuccaya.* 35.6).

62. *Kośa,* ii.25, iv.8.

63. See *Dīgha,* iii.224-5; *Visuddhimagga,* 59, 93, 627. *Vibhāṣā, TD* 27, p. 907b11 and foll., discusses the name, the nature, etc. of the *vaṁśas.* and how the first three exist in the higher spheres.

64. *Prahāṇabhāvanārāmatā* = *nirodhamārgārāmatā;* affection or willingness with respect to Nirvāṇa and to the Path leading to Nirvāṇa. *Vibhāṣā, TD* 27, p. 909a15, four expanations. *Dīgha,* iii.225: . . . *pahāṇārāmo hoti pahāṇarato bhāvanārāmo hoti bhāvanārato. . . yo hi tattha dakkho . . . ayaṁ vuccati . . . porāne aggaññe ariyavaṁse ṭhito.*

65. *Vṛtti* = *jīvikā* or food, drink, etc.; *karmānta* = work, labor; on *samyagājīva,* see iv.86a, vi.68, *samyakkarmānta,* vi.68.

66. Hsüan-tsang: "who, having renounced the worldly regimen and popular activity, have left the world by taking refuge in the Buddha in order to search out deliverance." (TD 29, p. 117a20) Paramārtha: "who leave the world *buddham adhikṛtya,* and search out deliverance" (p. 269b21).

67. Hsüan-tsang: He establishes a regimen, an activity auxiliary to the Path.

68. *Mahāsaṁgīti* = *Dīgha*, iii.228. *Aṅguttara*, ii.10, 248, on the four arisings of desire or thirst, *taṇhuppāda*. The fourth *itibhavābhavahetu taṇhā uppajjajmānā uppajjati* in our text, corresponds, to *itibhavavibhavahetos tṛṣṇā.*

69. Hsüan-tsang omits *iti* which Paramārtha translates. *Vyākhyā:* The word *iti* indicates the different types of *bhava* and *vibhava* (*bhavavibhavaprakārābhidyotaka*). Desire for a certain type of existence: "May I be Indra! May I be a Cakravartin!"; desire or *vibhava* or *vināśa,* nonexistence: "May I be annihilated! May I not exist after death!" (*aho batocchidyeyaṁ na bhaveyaṁ paraṁ maranād ityādi*). See *Kośa,* v.10c, v.19.

70. Literally: "In what sort of a person will *bhāvanā* be successful?"
Hsüan-tsang: ". . . what receptacle (*bhājana*) can be the support of *bhāvanā?*"

71. *Vibhāṣā, TD* 27, p. 662c8. According to the *Abhisamayālaṁkārāloka,* one is *vitarkacarita* because of *rāgavikalpabāhulya. Sūtrālaṁkāra* (Huber) Para. 42: One teaches *aśubhā* to the old washerman, *prāṇāyāma* to the old blacksmith.
How one arrests the *vitarkas, Majjhima,* i.118, *Vitakkasaṁthānasutta.*
*Rāgacarita, tṛṣṇācarita,* iv.80a, 100a; opposed to *dṛṣṭicarita.*

72. On *aśubhabhāvanā, Mahāvyutpatti,* 52; the Sūtra on the *vimuktyāyatanas* quoted in *Vyākhayā,* p. 57 (*ad* I.27) has a slightly different list which ends: *vikṣiptakaṁ vā asthi vā asthisaṁkaliko vā. Dīgha,* ii.296 (*aṭṭhisaṁkhalika*); *Dhammsaṅgaṇi,* 264; *Atthasālinī,* 298; *Visuddhimagga,* 178; *Psalms of the Brethern,* p. 125; Przyluski, Açoka, 386; *Maitri-upaniṣad.* i.3.
See *Kośa,* viii.29, 32, 35b-d.

73. *rgyus pas braṅ breṅ du sbrel ba'i ken rus.* Paramārtha: bones attached to red nerves. Hsüan-tsang has only *vipaḍumaka.*

74. On *adhimuktimanasikāra,* ii.72, p. 320 of the English translation and p. 920, 923. *Viṣkambhaṇa* = *vikkhambhana, Visuddhimagga,* 5.

75. The *Vibhāṣā, TD* 27, p. 205b13 and foll., presents four opinions on these three categories of ascetics.

76. In the preparatory exercise (*prayogakāle*) one should avoid all occasions of desire; thus the ascetic will not consider even one part of a feminine body.

77. Tibetan: "in order to reduce or concentrate his mind.

78. Tibetan: "In order that the mind is even more concentrated."

79. Quoted in *Vyākhyā ad* viii.32. Hsüan-tsang puts all the characteristics mentioned in the *Bhāṣyam* in the *kārikā:* "Non-desire, of the ten spheres, having for their object visible things of Kāmadhātu, produced by humans, loathsome, having an object of its own time period, acquired in two ways."

80. *Vibhāṣā, TD* 27, p. 206c11, gives three opinions. Vasubandhu adopts the third.

81. Particularly Śāriputra and Aniruddha, who were capable of meditating on *aśubhā* with respect to the Buddha and to goddesses (*Vibhāṣā*).

82. See p. 918. *Aśubha* does not cut off the defilements; it is thus impure; only the meditations which include seeing of the sixteen aspects (suffering, impermanence, etc.) cut off the defilements.

83. *Visuddhimagga,* 111, 197, 266-293; according to *Saṁyutta,* v.321, etc. *Saundarananda,*

xv.64. On *prāṇāyāma*, etc., Hopkins, "Yoga-Technique in the Great Epic," *JAOS*, xxii.333.

84. According to Hsüan-tsang (*TD* 29, p. 118a8), an explanation from a Sūtra (glossed as *Saṁyukta* 29.2, *TD* 2, p. 205c25); *Vibhāṣā* (*TD* 27, p. 134a25) quotes the *Prajñāptiśāstra*.

85. See p. 926.

86. There is *upekṣā* in the Fourth Dhyāna, but inbreathing and outbreathing are absent there.

87. *Vibhāṣā*, *TD* 27, p. 423a2, gives divergent opinions: it is also *adhimukti-manaskārasaṁprayuktā*.

88. Non-Buddhists possess the teaching (*upadeśa*) of *prāṇāyāma*, but not that of *ānāpanasmṛti*.

89. *Mahāvyutpatti*, Para. 53; *Dīgha*, ii.291 (Warren, p. 354; Sp. Hardy, *Eastern Monachism*, p. 267); *Majjhima*, i.425.

90. *Vyākhyā: adhyupekṣya = anāsahya.*

91. Not mentioned in the *Vibhāṣā*.

92. *Kośa*, iii.45c-d.

93. *Divya*, 105, *vairambha* and *vairambhaka; Saṁyutta*, ii.231, *verambhavātakhitta* (var. *veramba°*) *sakuna; Jātaka*, translation, iii.164, 287, 288.

94. See *Vibhāṣā*, *TD* 27, p. 135a15. Paramārtha: Either between the eyebrows, or on the point of the nose, in the desired place and as far as the toes, hold mindfulness in the center like a thread which holds pearls together. Tibetan: Like a *manisūtra* placed at the end of the nose to the tips of the toes, ascertain if the breaths (*aśvāsapraśvāsāḥ*) are favorable or unfavorable, cold or hot. *Vyākhyā: kim anugrāhakā ete yāvad uṣṇā iti sthāpanī (?) veyaṁ draṣṭavyā kāyapradeśa evānugrāhakādiviśeṣasthāpanataḥ.*

95. *Maṇisūtravat.* Compare *Eastern Monachisms*, 269, *Dīgha*, i.76.

96. *Vibhāṣā*, *TD* 27, p. 133a5: Some say that it belongs to the sphere to which the body belongs. In a being of Kāmadhātu, when he has a mind of Kāmadhātu, it a Kāmadhātu mind which precedes inbreathing-outbreathing; when there is a mind of the First Dhyāna, it is with a mind of the First Dhyāna . . . Others say that it belongs to the sphere to which the mind belongs . . . As inbreathing-outbreathing is a part of the body, the first opinion is the best one.

97. See ii.57c.

98. Paramārtha: "No object of a lower mind nor of another mind." Commentary: "A mind of their sphere or of a higher sphere can take these two breaths as its object, but not a lower mind, nor an *airyāpathika* or *nairmāṇika* mind."

*Vyākhyā: nādhareṇairyāpathikanairmāṇikena iti / airyāpathikaṁ nairmāṇikam ca cittam adharabhūmikaṁ saṁmukhībhavati yāvac caturthadhyānopapannasyety ata āśaṅkyocyate nādharabhūmikābhyāṁ tābhyāṃ upalakṣaṇam.* See ii. English trans. p. 315

99. The practice of the *smṛtyupasthānas* produces perfect consciousness, for the Blessed One said: *ekāyano'yam bhikṣavo mārgo yad uta smṛtyupasthānāni / kevalo'yaṁ kuśalarāśiḥ yad uta catvāri smṛtyupasthānāni* (Compare *Saṁyutta*, v.167, 146).

The *nirvedhabhāgīyas* (vi.17) are *smṛtyupasthāna;* the Path of the Seeing of the Truths is, by nature, *dharmasmṛtyupasthāna;* but here the author examines impure (*sāsrava*) *smṛtyupasthāna*, the exercises preparatory to entrance to the Path. *Smṛtyupasthāna* is the first of the *bodhipākṣikas*, vi.67. See *Kośa*, vi.18a, 19d, 67 and following, vii.15, etc. *Aṅguttara*, i.43, *Dīgha*, ii.290, *Majjhima*, i.56, *Saṁyutta*, v.141; *Visuddhimagga*, 239-266;

Fragments of *Idikutsari* (Pischel, Ac. de Berlin, 28 July 1904, p. 1143), with *cittānupaśyatā* for *anupaśyanā.*

100. *Vibhāṣā, TD* 27, p. 217a12. See ii.72. p. 320 of the English translation.

In the Vijñānavāda school, a consideration of characteristics leads to the consideration of the absence of characteristics, as we see in the *Bodhisattvabhūmi*, I.xvii, fol. 100b: *kathaṁ ca bodhisattvo mahāyānanayena saptatriṁśataṁ bodhipakṣyān dharmān yathābhūtaṁ prajānāti / iha bodhisattvaḥ kāye kāyānudarśī viharan naiva kāyaṁ kāyabhāvato vikalpayati nāpi sarveṇa sarvam abhāvataḥ / tāṁ ca kāyanirabhilāpyasvabhāvadharmātāṁ prajānāti / iyam asya pāramārthikī kāyekāyānupaśyanā smṛtyupasthānam saṁvṛtinayena punar bodhisattvasyāpramāṇavyavasthānanayajñānānu gataṁ kāyekāyānupaśyanāsmṛtyupasthānaṁ veditavyam / . . . sa naiva kāyādīn dharmān duḥkhato vā vikalpayati samudayato vā nāpi tatprahāṇaṁ nirodhataḥ kalpayati nāpi tatprāptihetuṁ mārgataḥ kalpayati / nirabhilāpyasvabhāvadharmatayā ca duḥkhadharmatām . . prajānāti.*

101. See i.2a, ii.24, vii.1.

102. *Madhyama,* TD 1, p. 554c21 and following; compare *Saṁyutta,* v.331.

103. The forms of the *anupaśyanā* type are criticized in *Bhāmatī,* ii.32, and elsewhere.

104. *Darśanam* (=*jñāna,* vii.7).

105. *Vyākhyā: yadi hi smṛtir ālambanaṁ dhārayaty evaṁ prajña prajānātīti / tad evaṁ smṛtyopatiṣṭhata iti smṛtyupasthānam prajñā.*

Hsüan-tsang: As an axe (=*prajñā*) cuts wood (=body, sensation, etc.) sustained by the force of the axe-handle (= mindfulness).

106. *Prajñā* is called *smṛtyupasthāna* because it is applied (*upathiṣṭhate*) thanks to mindfulness (*smṛtyā*).

107. Where is it applied (*kva punar upatiṣṭhate*)? To the body . . . to the *dharmas.*

108. The *smṛtyupasthānas* are innumerable; why only count four? *Vibhāṣā, TD* 27, p. 938a13.

109. These are the four aspects of the Truth of Suffering, vii.13a.

110. *Tata uṣmagatotpattiḥ* (quoted *ad* iv.125d). See p. 935.

*Vyākhyā: uṣmagatam ity uṣmaprakāraṁ kuśalamūlam.*

Kern, *Manual,* 56, note, mentions *Jātaka,* v. p. 208: *brahmacārim . . . uṣmagatam* [=*samaṇateyam*] and *Majjhima,* i.132, *usmīkata* = highly proficient, brilliant. *Usmāgata,* very hot, *Atthasālinī,* 338. See below, note 124.

From the gloss in *Sūtrālaṁkāra,* xiv.26, trans. p. 166, note, one can conclude that *uṣmagata=āloka=dharmanidhyānakṣānti.*

The editor mentions *Majjhhima,* ii.175.

Sarad Candra Das, *Dict.* 658; *Bodhipathapradīpa,* stanza 69; *Nyāyabindu* of Vinītadeva, p. 47.

111. Hsüan-tsang: The *dharmasmṛtyupasthāna,* cultivated many times and carried to its highest state, gives rise . . .

112. This *dharma* is the best among the non-fixed roots of good (that is to say among the *uṣmagata* and the *mūrdhānas*), as the head of a man; this is why it is called "head'" or rather, this *dharma* is the line of drawing back or of advancing, like the summit of a mountain; this is why it is called "summit."

*mūrdhaśabdo'yaṁ prakarṣaparyantavācī / tathā hi loke vaktāro bhavanti mūrdhagatā khalu asya ārīr iti / . . . ebhyo hi pāto' tikramo veti mūrdhabhyaḥ pātaḥ parihāṇir atikramo vā kṣāntisaṁmukhībhāvo vā . . .*

113. Hsüan-tsang: first placing of the foot; Paramārtha: to place the aspect (*TD* 29, p. 271c3).

114. It is through *dharmasmṛtyupasthāna*, by considering the *dharmas*, that the ascetic, at the beginning of the states of "heat" and "head," sees the *upādānaskandhas* as impermanent, suffering, etc. He impresses on the Truths--that is to say on the *upādānaskandhas* as effects (*duḥkha*), on the *upādānaskandhas* as causes (*samudaya*), on extinction (*nirodha* = Nirvāṇa), and on the Path (*mārga*)—the characteristics or aspects (*ākāra*) which are suitable to them. This is the *vinyasana* or *ākaraṇa* of the aspects.

115. Compare *uttāpanā*, vi.57c.

116. See note 124.

This "patience" differs from patience, a virtue of the Bodhisattva, iv.lllc-d; it is connected to the pure "patiences" which form part of the Path of the Seeing of the Truths (vi.25d), but it is impure, worldly, and, as a consequence, is a *jñāna* contrary to the pure patiences (vii.1).

*Kṣānti* in the sense of agreement, acquiescence--mentioned by Kern according to the *Lalita*--is known from Pāḷi sources: *Suttanipāta*, 897; *Majjhima*, i.487, ii.43: *aññadiṭṭhika aññakhantika aññarucika* (non-Buddhist monks of another opinion); *Saṁyutta*, ii.115: *aññatra saddhāya aññatra ruciyā . . . aññatra diṭṭhinijjhānakhantiyā aham etaṁ jānāmi . . . jātipaccayā jarāmaraṇan ti:* it is not by faith, agreement, or view-reflection-acquiescence, that I know that old age proceeds from birth. *Vibhaṅga*, 245, 325, etc. In *Gauḍapāda*, iv.92, *kṣānti* is understood in the Buddhist sense, as agreement.

We need not occupy ourselves with the *dharmeṣu samyak-saṁtīraṇakṣānti* of the *Bodhisattvabhūmi*, nor with the *kṣāntis* of the Mahāyāna, *Lalita*, 36.16 (Rājendralāl), *Lotus*, Burnouf, 380; *Sukhāvatīvyūha*, Para. 55; *Prajñāpāramitā*, 331, 451, 517, *Daśabhūmaka*, Chap. vi; *Sūtrālaṁkāra*, xi.52, xix.36. For *dharmanidhyānakṣṣānti*, see above note 110.

117. In fact the Path of Seeing (*darśanamārga*) consists of *dharmasmṛtyupasthāna;* thus the *agradharmas* are also *dharmasmṛtyupasthāna* since they adjoin *darśanamārga*. And *kṣānti* adjoins the *agradharmas*.

118. Weak patience thus bears on the Four Truths of the three spheres seen under the sixteen aspects.

119. *Darśanamārga* is pure (*anāsrava*); it is not a *sabhāgahetu* (ii.52a), a cause similar to itself, since up to now, no pure *dharma* has appeared in the series of the ascetic. It therefore solely depends on the *agradharmas* of which it is the *puruṣakāraphala*, ii.56d.

According to the *Sūtrālaṁkāra* (xiv.23), *laukikāgradharmāvasthā ānantaryasamādhi*.The supreme worldly *dharmas* immediately produce the pure Path, destroying the quality of Pṛthagjana: see vi.25c-d at the end and note 123.

120. The ascetic necessarily possesses *saṁvara* or discipline (iv.17b), which is *rūpa*.

For Ghoṣaka (*Vibhāṣā*, *TD* 27, p. 29 c 8), the *nirvedhabhāgīyas* are either of Kāmadhātu (*uṣmagata* and *mūrdhānas*): four *skandhas*, for in Kāmadhātu *rūpa* does not accompany the mind (*anuparivartin*, iv.17a); or of Rūpadhātu (*kṣānti, agradharmas*): five *skandhas*.

See below vi.20d.

121. We fail to see how this agrees with vi.21c.

122. One has already acquired possession of the four types (*jāti*) of *smṛtyupasthāna* bearing on the Four Truths. Hsüan-tsang, *TD* 29, p. 157a11.

123. This resemblance is in the identity of the sphere of absorption (*bhūmi*), and in the identity of the object (suffering of Kāmadhātu). It also results from the fact that the *agradharmas* are the *ānantaryamārga* of the first pure *kṣānti* in the destruction of the state of Pṛthagjana. (vi.25c-d).

124. *Nirvedhabhāgīya* in the Pāḷi sources (same meaning as in *Kośa,* viii.17, opposed to *hānabhāgīya,* etc.), see iv. 125c-d and notes and also *Dīgha* iii.277, *Aṅguttara,* iii.2, 327, *Vibhāṣā,* 330.

*Gotrabhū, Puggalapaññatti,* p. 12, corresponds to the possessor of the *laukikāgradharmas.*

The four *nirvedhabhāgīyas,* Wassiliev (very good), 150 (139), 271 (246); *Mahāvyutpatti,* 55; Dharmaśarīra; *Divya* 80.1 (where *mūrdhagatāni* is a mistake for *uṣmagatāni*; where we have *satyānulomāḥ kṣāntayaḥ* which can be the *kṣāntis* of the *Kośa,* vi.25d), 166, etc.; *Bodhicaryāvatāra,* ix.41; *Sūtrālaṁkāra,* xiv.23; *Bodhisattvabhūmi.*

125. The Tibetan omits the grammatical explanation of which the *Vyākhyā* gives the beginning: *vidha vibhāga iti.* We should have *vedha* according to *Pāṇini,* iii.3.15.

126. *Darśanamārgaparivāritvāt,* that is, because they are the preparation, the exercise preparatory (*prayoga*) to *darśanamārga.*

127. See iv. English trans p. 679. *Vibhāṣā, TD* 27, p. 33c17: In what body are the four *nirvedhabhāgīyas* produced? In a masculine or feminine body. Does the woman who produces *uṣma* possess it in a masculine body? ... In short the woman who obtains the first three possesses them in the future in a feminine or masculine body; in the same way, a man possesses them, in the future, in a feminine or masculine body.

128. The man who has acquired one of the first three *nirvedhabhāgīyas* can be reborn as a woman.

129. This conforms to the principles presented in iv.40. "Passage into another sphere" means "birth into another sphere."

130. This means that the non-Āryan loses the *nirvedhabhāgīyas* by death, even when he is reborn into the sphere where he has acquired them (see iv. English trans. p. 616). The *Vyākhyā* presents the views of Vasumitra, which are incorrect (he admits that, in the case of a Pṛthagjana, the loss is sometimes caused only by death, sometimes by death and the change of sphere). But Saṁghabhadra has demonstrated that it is solely through death that a Pṛthagjana loses the *nirvedhabhāgīyas.*

131. We have seen (vi.20c-d) that an ascetic can produce the *nirvedhabhāgīyas* in states of absorption distinct from the Four Dhyānas properly so called.

132. This means that the ascetic who has newly realized the *nirvedhabhāgīyas* does not again take up the possession of the *nirvedhabhāgīyas* which he has lost.

133. *Vyākhyā: sati [... lacuna ...] pratisīmā nāma maryādā / tasyā daiśiko deśayitā praṇidhijñānalābhī.*

Hsüan-tsang: "If one meets a *dharmācārya* who speaks well and who knows the *avasthās* (*liao fen wei* 了分位 ) ...

134. Non-possession (*aprāpti, asamanvāgama, asamanvaya*) is explained ii.36c and following.

All *parihāṇi* is *vihāni,* but the reverse is not true.

135. Here the Chinese translators differ. Hsüan-tsang (*TD* 29, p. 120b21):

What are the advantages of the acquisition of these roots of good?

Heat will certainly obtain Nirvāṇa.

If, among the four *nirvedhabhāgīyas,* one obtains heat, even though one falls, even though one cuts off the roots of good, even though one commits mortal sins (*ānantarya,* iv.96), and even though one falls into the painful realms of rebirth, one will not transmigrate for a long time, for one will necessarily obtain Nirvāṇa. If this is so, what

difference is there between Heat and *mokṣabhāgīya?* If there is no obstacle, Heat is close to the Seeing of the Truths, because, like it, it includes the Seeing of the [sixteen] aspects of the Truths.

One who obtains the Summit . . .

Paramārtha (*TD* 29, p. 272c7): One who has obtained Heat, Even though one loses it through falling, is still destined for Nirvāṇa (*nirvāṇadharman*). If this is so, what difference is there between Heat and *mokṣabhāgīya?* Because if there is no obstacle, this is a state close to the seeing of the Four Truths. Furthermore, the stanza says: One who has obtained Heat, and who falls from it, will not take up a false teaching (*hsieh chiao* 邪教 . *Mahāvyutpatti,* 179.12 *hsieh chiao t'u* 邪教徒 = *pāṣaṇḍika*) in this state. If one does not take up a false teaching, in what way does one differ from one who has obtained the Summit?

He who obtains the Summit . . .

136. In other words, he has obtained the *apratisaṁkhyānirodha* of certain realms of rebirth, etc. See ii.55d.

137. See iv.96, note 439.

138. He will obtain Nirvāṇa in his seventh rebirth.

139. Here the Chinese translators add a *pāda.* Hsün-tsang (p 120b24):

The supreme *dharmas* enter into *nyāma.*

He who has obtained the supreme *dharmas,* even though he is in the condition of a Pṛthagjana, is nevertheless capable of entering into *samyaktvanyāma.* Even though the stanza does not say that these *dharmas* are abandoned at death, yet from the fact that, by these *dharmas,* one immediately enters into *samyaktvanyāma,* it results implicitly that they are not abandoned at death. Why is only the possessor of the supreme *dharmas* capable of entering into *nyāma?* Because he has already obtained the extinction-through-absence-of-causes (*apratisaṁkhyānirodha*) of the quality of Pṛthagjana; because the supreme *dharmas* are capable, like *ānantaryamārga* (vi.28) of expelling the quality of Pṛthagjana (p. 944).

Paramārtha (p. 272c20):

The supreme *dharmas* abandon the quality of Pṛthagjana.

He who has obtained the root of good supreme *dharmas* does not lose this root through falling or through death; then he has already obtained extinction-through-absence-of-causes (*apratisaṁkhyānirodha*) of the quality of Pṛthagjana: he will not again fall into this quality. Why? Because, without any effort, he will see the Truth of Suffering in the moment which immediately follows the supreme *dharmas.*

140. *Vibhāṣā, TD* 27, p. 33b4. From another point of view, the *nirvedhabhāgīyas* are the six types described below (vi.56a):*parihāṇadharman, cetanādharman,* etc. The ascetic can pass from one to the other.

141. On the Bodhisattva voluntarily being born in painful realms of rebirth, see *Kathāvatthu,* xxiii.3; Vasumitra and Bhavya (Ekavyavahārikas, etc.); *Mahāvastu,* ii.279; Huber, *Sūtrālaṁkāra,* 408; *Jātakamālā,* 33.3; *Jātaka,* 31, p. 205. The transgressions of the Bodhisattva in *Jātaka,* bibliography of Hopkins. *JAOS,* 1906, 464. See iv.108c.

142. According to the *Vibhāṣā,* the Śrāvaka (a person of the family of the Śrāvakas), in the state of *uṣma* and *mūrdhan,* can pass to the vehicle of the Pratyekabuddhas and the Buddhas; in the state of *kṣānti,* he can pass to the vehicle of the Pratyekabuddhas; but in the state of *lokottara,* he cannot change. The Pratyekabuddha (a) "who cultvates in a group" (*vargacārin*), the first two states, can pass into the vehicle of the Buddha; the last two cannot change; the Pratyekabuddha (b) who is likened to a rhinoceros (*khadgaviṣāṇakalpa*), cannot change, regardless of which state is acquired. Vasubandhu, iii.95, admits that the

*vargacārin* had formerly been a Śrāvaka: but the *Vibhāṣā* does not authorize the opinion that the person of the family of the Śrāvakas, having obtained a result (=having become a Śrāvaka), can become a Pratyekabuddha: this is in conformity with the thesis that this person, once he has acquired *lokottara,* cannot change.

P'u-kuang justifies the position of Vasubandhu.

143. Paramārtha continues:

The *pratyekabuddhagotra* cannot be revoked. Why? The stanza says:

23e-f. Because he does not search out the good of others; to otherwise change the *gotra* is not denied.

If the ascetic has initially formed the resolution to become a Pratyekabuddha, and later cultivates Heat and the Summit, these two roots of good cannot be turned into a Bodhisattva's roots of good. Why? Because he has not formed his resolution with a view to realizing the good of others. . . It is not forbidden for the Pratyekabuddha to pass to the *gotra* of the Śrāvakas. Furthermore the stanza says: 24a-b . . .

144. On the Rhinoceros, see *Suttanipāta,* 35, *Visuddhimagga,* 234.

145. See iv.46, viii.11.

146. This duration, for the Bodhisattva, is made up of 34 thoughts or moments: 16 of the Seeing of the Truths (*darśanamārga*), 18 of detachment from the last *Ārūpya* (see ii.44, p. 227 of the English translation); according to P'u-kuang, for the Pratyekabuddha, 160 thoughts--probably 16 of *darśanamārga* and 144 (8 x 18) for detachment from the Four *Rūpas* and from the Four *arūpyas.*

147. These Pratyekabuddhas are *vargacārins. Vyākhyā: utpādita-nirvedhabhāgīyamātro'pi vargacārī pratyekabuddha ity abhiprāyaḥ.*

148. Hsüan-tsang: After having produced the first two *nirvedhabhāgīyas,* he can change to another vehicle.

149. iii.44c-d, iv.124, vii.30, 34. *Mokṣabhāga* = *mokṣasya prāptiḥ,* the acquisiton of deliverance; that which leads to this acquisition is called *mokṣabhāgīya.*

150. *Vibhāṣā, TD* 27, p. 525b15, p. 895a16, etc., a great variety of opinions; duration of the career of the Pratyekabuddhas, etc.

151. *asyāṁ dharmatāyām,* that is to say in *pravacanadharmatā,* according to Scripture; Hsüan-tsang (*TD* 29, p. 121a13) understands: "in this same way entering into *dharmatā,* maturation, deliverance, three conditions do not take place together." Paramārtha (*TD* 29. p. 273a28): "Why this succession? In this *dharma,* correct reasoning (*yukti*) and teaching (*āgama*), it holds that the series enters, matures, and is delivered."

152. When the production of the *nirvedhabhāgīyas* takes place in the existence which immediately follows the planting of the *mokṣabhāgīyas,* the Path cannot be produced in the same existence as the *nirvedhabhāgīyas.* "But he who has taken posssession of the *mokṣabhāgīyas* in a former existence, can, in that same existence, produce the *nirvedhabhāgīyas* and the Path." (*Vyākhyā*).

153. According to others they proceed also from absorption (*bhāvanā*).

154. Add: "by studying a stanza of four *pādas.*"

155. See iv.125. English trans. note 558 .

156. Hsüan-tsang adds: One plants the *mokṣabhāgīyas* due to an encounter with a Buddha; according to others (*Vibhāṣā, TD* 27, p. 35a19), due also to the encounter with a Pratyekabuddha (See iv.125, English trans. p. 707).

157. He who says "pure" speaks of being freed of all *āsrava*, desire, ignorance, etc.

158. The *kārikā* has *dharmakṣānti* for *dharmajñānakṣānti* as one says Datta for Devadatta, "Given" for "Given by God."

159. The ascetic solely considers the *upādānaskandhas* of Kāmadhātu under the aspects of Suffering, etc.

160. Bearing on the Suffering of the higher spheres, the same pure *kṣānti* is an *anvayajñānakṣānti*, vi.26b-c.

161. *Dharmajñāna* is defined vi.26b, vii.2 and following. *Saṁyutta*, ii.58, *Vibhaṅga*, 293, 329, *dharmmañāna, duḥkhe nāṇa, dukkhasamudaye ñāṇa* ... *Dhamme ñāna* is the *prajñā* bearing on the four paths and the four results, on the Four Truths applied to the twelve parts of *pratītyasamutpāda; anvaye ñāna* differs from *anvaye jñāna.*

The relationship between of *dharmakṣānti* and *dharmajñāna* is specified vi.28, 49, vii.1. Pure *kṣānti* or *dharmakṣānti* expells all elements of doubt (*vicikitsā*); therefore doubt is not abandoned when it is produced; thus it is not *jñāna*. *Kṣānti* expells a certain defilement: it is thus *ānantaryamārga* or *prahāṇamārga*, the path of the expulsion or abandoning (iv.87); it gives rise to a *jñāna* which includes the acquisition of disconnection from this defilement, in other words, of the *pratisaṁkhyānirodha* of this defilement (ii.55d): the *jñāna* is therefore *vimuktimārga*, the path of deliverance.

162. On *samyaktva, mithyātva*, iii.44c-d, iv.80d.

163. *Vyākhyā: tatra samyaktve niyama ekāntībhavo niyāma iti.*

*api tu niyama iti. Vyākhyā: yamaḥ samupaniviṣu cety* (iii.3.63) *appratyayasya vibhāṣitatvāt.*

164. a. Three different words, *Mahāvyutpatti*, 245.98-101, *niyama* (*mi gyur ba:* non-transformation), *niyāma* (*ṅes par gyur ba* = determination), *nyāma* (*skon med pa:* absence of defect), *nyāmāvakrānti* (entry into the absence of defect); ibid. 48.16, *niyāmapratipanna.*

Wogihara (Asaṅga's *Bodhisattvabhūmi*, Leipzig, 1908, p. 31) has given a summary of the five opinions of the *Vibhāṣā* on *niyāma-nyāma*, and has diligently brought together the Pāḷi and Sanskrit references.

*Niyāma* and *sammattaniyāmāvakkanti*, *Saṁyutta*, i.196, *Suttanipāta* 55, 371, *Saṁyutta*, iii.225. Add *Aṅguttara*, i.121, *Kathāvatthu*, v.4, vi.1, xiii.4 and the note of Shwe Zan Aung, translation, p. 383 (on *niyāma*, p. 275, note).

*Niyāma* and *nyāma*, *Lalita*, 31.20, 34.10, *Aṣṭasāhasrikā*, 33.18, 322.5, 331.10, 337.5, *Bodhisattvabhūmi.*

*Niyāma* = skon med pa, in the treatise of Vasumitra on the sects; the Chinese *li-sheng* 離生 (Hsüan-tsang) should not be understood as "abandoning of arising," but "abandoning of that which is raw," *ni-āma*, a fantastic etymology of *nyāma* = *niyāma* which is a grammatical variant of *niyama.*

b. *Vibhāṣā*, *TD* 27, p. 12a13. Many opinions. Furthermore, the defilements to be abandoned by Seeing cause beings to fall into the painful realms of rebirth and to there suffer vivid sufferings, exactly like a raw or non-digested food (*sheng-shih* 生食) which remains for a long time in the body producing various types of sharp sufferings. Consequently these defilements are called *āma* (non-digested). The Path of Seeing that destroys them is called *niyāma* (that which brings about the abandoning of non-digestion). Furthermore, *satkāyadṛṣṭi* is very resistant (*kang* 剛, hard) and violent, as difficicult to put down as a savage beast: it is thus called *āma* (*sheng* 生: in a natural state, not tamed). The Path of Seeing that destroys them is called *niyāma.* Furthermore, the term *āma* here designates the quality of Pṛthagjana.

c. Hsüan-tsang (*TD* 29, p. 121b4): This Patience is called "entry into *samyaktvanyāma*" and also "entry into *samyaktvaniyama*," for, by it, one enters for the first time into *samyaktvanyāma* and also into *samyaktvaniyama*. The Sūtra says that *samyaktva* is Nirvāṇa, or rather the word *samyaktva* designates the Path. *Āma* (rendered in Chinese by *sheng* 生, to arise, raw, natural), signifies *kleśa* or crudity of the roots of good, of the faculties (*indriyas*). The Path is capable of causing one to pass from out of this, and so is *ni-āma*. Because it is capable of making certain the attainment of Nirvāṇa, or because it determines the consciousness of the characteristics of the truths, the Path is called *niyama*. To obtain this state is called "to enter."

Paramārtha (p. 272b15): This Patience is called "entry into *samyaktvaniyama*." Why? By reason of this Patience, the ascetic enters into *samyaktvaniyama*. What *dharma* is *samyaktva*? In the Sūtra, Nirvāṇa is called *samyaktva*.Niyama with respect to it, that is to say *ekāntībhāva*, is absolute determination, non-alternative. To obtain this *niyama* is called "to enter."

d. *Abhisamayālaṁkārāloka: sarvadharmaniḥsvabhāvatāsākṣātkāri sphuṭataraṁ jñānam utpadyate / tada bodhisattvaḥ samyaktvanyāmāva-krāntito darśanamārgaṁ pratilabhate / atra ca rāgapratighamānāvidyā-vicikitsaḥ satkāyāntagrāhamithyādṛṣṭidṛṣṭiparāmarśaśīlavrataparāmarśā ca kāmadhātau catuḥsatyabhedena catvāriṁśad bhavanti / evaṁ rūpadhātau [ārūpyadhātau ca] ta eva catuḥsatyadarśanaprahātavyā aṣṭaprakārapratighavarjita dvāsaptatiḥ / samudāyena dvādaśottaraṁ kleśaśataṁ darśanapraheyaṁ prahīyate satyālokābhisamayād ataḥ pramuditāyā bhūmeḥ prathamakṣaṇo darśanamārgaḥ* / See v.3 English trans. p. 772 and 781; note 183.

165. See ii.40b-c, p. 215 and following of the English translation. *Vibhāṣā*, *TD* 27, p. 12a13: The *laukikāgradharmas* are the immediately antecedent condition (*samanantarapratyaya*, ii.62) of the abandoning of the quality of Pṛthagjana, of the acquisition of the quality of Āryan, of the abandoning of *mithyātva*, and of the acquisition of *samyaktva*. As they are capable of entering into *samyaktvaniyāma*, they are called *laukikāgradharmas*, or "superior worldly *dharmas*." "Abandoning of the quality of Pṛthagjana": the mind-and-mental states (*citta-caittas*) which constitute the superior or higher worldly *dharmas* bring about the abandoning of the quality of Pṛthagjana. Question: "What is it that, at the present time, brings about the abandoning of this quality? . . . " Certain masters answer that this power belongs at the present time to the higher worldly *dharmas*. Question: "These *dharmas* are *dharmas* of the Pṛthagjana: how do they, being such, bring about the abandoning of the quality of Pṛthagjana?" Answer: There is no contradiction. An elephant-driver on an elephant controls this same elephant; a rider controls his horse; a pilot directs the ship; the charioteer drives the chariot . . . the woodcutter climbs the tree and cuts the tree: in this same way the higher worldly *dharmas* . . . Other masters say that the *duḥkhe dharmajñānakṣānti* (first pure moment), at the present time, brings about the abandoning of the quality of Pṛthagjana: in its arising state, this Patience expels the said quality; in its perishing state, it brings about the abandoning of the ten types of *anuśaya* which are abandoned through the Seeing of Suffering of Kāmadhātu . . . Other masters say that the quality of Pṛthagjana is due to the higher worldly *dharmas* and to the *duḥkhe dharmajñānakṣānti* aiding one another: the higher worldly *dharmas* are indeed in contradiction to the quality of Pṛthagjana, but they are weak and are not capable, by themselves, of expelling it. However these *dharmas* lead to the arising of *duḥkhe dharmajñānakṣānti*, and the quality of Pṛthagjana is abandoned by the combined force of both of these.

*Vibhāṣā*, *TD* 27, p. 231b20. Some pretend that the quality of Pṛthagjana is the ten *anuśayas* abandoned by the Seeing of Suffering of Kāmadhātu; these are the Vātsīputrīyas according to whom the quality of Pṛthagjana is of the sphere of Kāmadhātu, defiled (*kliṣṭa*)

in its nature, and to be abandoned by Seeing . . . Others say that the quality of Pṛthagjana is not a thing in and of itself: these are the Dārṣṭāntikas (see ii. English trans. p. 215 and following). In order to refute these opinions and to show that the quality of Pṛthagjana is a thing in and of itself . . . the masters of the Abhidharma say: "It is called quality of Pṛthagjana because it arises separately (*sheng fen ku* 生分故 ), and because it is the nature of the Pṛthagjana (*i-sheng t'i* 異生體 ).

166. First opinion of the *Vibhāṣā*. See above note 119, note 123, and note 139.

167. Third opinion of the *Vibhāṣā.*

168. The word *abhisamaya* has been explained above p. 897.

169. According to the *Vyākhyā,* the Dharmaguptakas, etc. According to P'u-kuang, the Mahāsāṁghikas, etc. *Vibhāṣā, TD* 27, p. 533a22: There are some masters according to whom the *abhisamaya* of the Four Truths takes place at once, namely the Vibhajyavādins who base themselves on the Sūtra: "The Blessed One said: If, with respect to *duḥkhasatya,* there is no doubt, perplexity, there is no longer any doubt, perplexity, with respect to the other three Truths." Since doubt and perplexity relative to the Four Truths disappears at the same time, the *abhisamaya* certainly takes place at one and the same time, and not successively. In order to refute this opinion, in order to show that *abhisamaya* takes place successively and not at one time, it is said: "If it were otherwise, this would be in contradiction to the Sūtra which says: "Anāthapiṇḍada approached the Buddha, saluted him, and said: 'Oh Blessed One, does the *yogācāra* successively penetrate (*abhi-sami*) the Four Truths as one gradually climbs . . . ?'" (see p. 948).

The Theravāda denies successive comprehension (*anupūrvābhisamaya*) against the Andhakas, Sabbatthivādins, Saṁmitiyas and Bhadrayānikas, Kathavatthu, i.4 and ii.9 (compare p. 382); see the opinion of the "Elders," *Visuddhimagga,* p. 690 and following, and the Sūtras referred to, among which *Saṁyutta,* v.436: *yo dukkhaṁ passati dukkhasamudayaṁ pi so passati* . . . that Buddhaghosa explains as does Vasubandhu: *iti . . . ekaṁ saccam ārammaṇaṁ katvā sesesu pi kiccanipphattivasenāpi vuttam.*

170. Hsüan-tsang: *yugapat* = at one and the same time, at once; Paramārtha: "According to another school, the comprehension of the Truths is only one thought."

171. Kyokuga Saeki here quotes the *Vibhāṣā, TD* 27, p. 405a27. The succession (*krama*) of the comprehension of the Truths is explained: Question: In the comprehension (*abhisamaya* = hsien-kuan 現觀 ) of the Truths, does one see the unique characteristics or the common characteristics [of the Truths]? Answer: One sees (*kuan* 觀 ) their common characteristics. Question: If this is the case, why does not the comprehension of all the Truths take place at one and the same time? [If, seeing suffering, one sees one of its common characteristics, for example the characteristic of being produced by causes, one evidently sees the Truth of Origin at the same time as the Truth of Suffering.] Answer: Even though, in the comprehension of the Truths, one sees their common characteristics, one does not understand all their common characteristics but only one part of them . . . What difference is there in the view that one takes of Kāmadhātu and of the higher spheres? The difference between coarse and subtle. Why does one see at the same time the truth relating to the two higher spheres? Because both of them belong to the sphere of absorption. If the person who has entered the comprehension of the Truths has not yet understood the suffering of the two higher spheres, how can one say that he understands? Comprehension is of two types: 1. the comprehension of "grasping" (*chih-shou* 執受 ; *grāha?*), and 2. the comprehension of purification (*li-jan* 離染 ; *pariśuddhi?*). The person who enters comprehension possesses this twofold comprehension with respect to the suffering of Kāmadhātu, and he only possesses the

second with respect to the suffering of the higher spheres.

172. For example, the *vedanā* associated with *prajñā* which is applied (*ālambate*) to the Truths, has them for its object, grasps (*gṛhṇāti*) them.

173. The result of the comprehension of the Truths is the perfect or complete consciousness (*parijñāna*) of suffering, the abandoning of arising, etc. This result takes place (*bhavati*) also by reason of the *dharmas* not associated with the mind, for example the *anāsravasaṁvara* (iv.13c) of the ascetic who sees the Truths.

174. It is seen through *prajñā:* it is the object of the sensation which accompanies this *prajñā;* the result (i.e., the complete consciousness of suffering) is acquired due to all the non-associated *dharmas.*

175. In fact, the Seeing of Suffering implies the abandoning of the *kleśas* to be abandoned through the seeing of suffering, thus the "abandoning of the arising" occurs through the cutting off of the *prāpti* of the *kleśas;* "actualizing extinction" through the arising of the *prāpti* of extinction, an arising which results from the "cultivation of the Path."

176. *āryaśrāvakasya duḥkhaṁ vā duḥkhato manasikurvataḥ..... anāsraveṇa manasikāreṇa saṁprayukto dharmāṇāṁ vicayaḥ* (a paraphrase of *Saṁyukta, TD* 2, p. 106a5?).

177. The Mahāsāṁghikas, etc., admit that there is *vyutthāna,* the leaving from contemplation, in the course of *abhisamaya.* Many masters of the *Vibhāṣā* deny this.

178. Above note 172; see Buddhaghosa quoted note 169.

179. The *Vyākhyā* quotes the three *sadṛṣṭāntāni sūtrāni* which are found in the *Saṁyuktakāgama:* the Sūtra of the *kūṭāgāra* (*Saṁyutta,* v.45a). Our text distinguishes *mūlapada, bhitti, talaka, and chadana;* 2. the Sūtra of the four flights of stairs, or of the four bodies (*catuṣkaḍevara sopāna*); 3. the Sūtra of the four degrees of stairs (*catuṣpadikā niśreṇī*). Questioners: Anāthapiṇḍada, and a Bhikṣu, Ānanda.

*sadṛṣṭāntāni trīṇi sūtrāṇīti Saṁyuktakāgame paṭhyante / katham Anāthapiṇḍada āha / kiṁ nu bhadanta caturnām āryasatyānām anupūrvābhisamayaḥḥ / āhosvid ekābhisamaya iti / caturṇāṁ gṛhapate āryasatyānām anupūrvābhisamayo na tv ekābhisamayaḥ / yo gṛhapate evaṁ vaded aham duḥkham āryasatyam anabhisametya samudayam āryasatyam abhisameṣyāmīti vistarena yāvad duḥkhanirodhagāminīṁ pratipadam āryasatyam abhisameṣyāmīti maivam voca iti syād vacanīyam tat kasya hetoḥ / asthānaṃ anavakāśo yad duḥkham āryasatyam anabhisametya samudayam āryasatyam abhisameṣyati ... tadyathā gṛhapate ya evaṁ vaded aham kūṭāgārasya vā kūṭāgāraśālāyā vā mūlapadam apratiṣṭhāpya bhittiṁ pratiṣṭhāpayiṣyāmi / bhittim apratiṣṭhāpya talakaṁ pratiṣṭhāpayiṣyāmi / talakaṁ apratiṣṭāpya cchadanaṁ pratiṣṭhāpayiṣyāmīti maivaṁ voca iti syād vacanīyam / tat kasya hetoḥ* ... (*Saṁyukta,* 16.14).

*athānyataro bhikṣur āha / kiṁ nu bhadanta caturṇām āryasatyānām anupūrvābhisamayaḥ / āhosvid ekābhisamaya iti / bhagavān āha / caturṇām āryasatyānām iti pūrvavad yāvat tadyathā bhikṣo ya evaṁ vaded ahaṁ catuḥkaḍevarasya sopānasya prathamasopānakaḍevaram anabhiruhya dvitīyam abhirokṣyāmi / dvitīyam anabhiruhya ... maivaṁ voca iti syād vacanīyam / tat kasya hetoḥ / asthānam anavakāśo yac catuḥkaḍevarasya sopānasya prathamasopānakaḍevaram anabhiruhya dvitīyakaḍevaram abhirokṣyati ... / evam ihāpi nedaṁ sthānaṁ vidyate yad duḥkhasatyam adṛṣṭvā samudayasatyam drakṣyati ... tathā Āryānanda āha / kiṁ nu bhadanta caturṇām āryasatyānam anupūrvābhisamayaḥ / ... pūrvasūtravad yāvat / tadyathānanda ya evaṁ vaded ahaṁ catuṣpadikāyā niḥśreṇyāḥ niḥśreṇīpādam anabhiruhya prāsādam abhirokṣyāmīti*... Authenticity of these Sūtras, Saṁghabhadra in "Nirvāṇa" (1924), p. 24.

180. *Vibhāṣā, TD* 27, p. 533a24. *yo duḥkhe niṣkāṅkṣo nirvicikitso buddhe'pi sa iti.* See also *Saṁyukta, TD* 2, p. 111a6.

181. *kāṅkṣā* = *vicikitsā;* or *kāṅkṣā* = *niścayābhilāṣa* and *vicikitsā* = *vimati.*

182. According to the Mahāyāna, five spheres excluding *dhyānāntara.*

183. See ii. English trans. p. 278, and below vi.65.

The *Suttanipāta,* 226, knows an *ānantarikasamādhi;* the *Aṅguttara* has a*daṇḍa ānantarika* which destroys the defilements; *Visuddhimagga* 675 explains: "because the good transworldly *dharmas* ripen without interval (*anantaravipāka*)."

According to the *Abhisamayālaṁkārāloka, darśanamārga* ends at the first moment of the Pramuditā sphere (above, note 164d). There then comes *bhāvanāmārga* which ends with the *ānantarya* called Vajropama: *tato'nye dvitīyādayaḥ kṣaṇā yāvad vajropamākhya ānantaryamārgo yasmād anantaram samantaprabhā buddhabhūmir avāpyate . . .*

184. *Vibhāṣā, TD* 27, p. 465c11: The *ānantaryamārga* cuts off the defilements, because it cuts off the possession of the defilements in such a manner that they no longer continue; he also realizes extinction (*nirodha*) because he acquires possession of *visaṁyoga* in such a manner that it springs forth. *Vimuktimārga* realizes extinction because it arises at the same time as does the possession of *visaṁyoga.*

185. There is cutting off of the *prāpti* of the defilements, expulsion of the thief by the first path; by the second, *prāpti* of "disconnection," the closing of the door. On the acquisition and the loss of the *prāptis,* ii.40.

186. The eight *saṁyojananikāyas* to be abandoned by each of the eight *jñānas* (*duḥkha-dharmajñāna, duḥkhe'nvayajñāna, samudaye dharmajñāna, . . . mārge'nvayajñāna*) and that to be abandoned through *bhāvanā.*

The Sūtra also says: *iti hi bhikṣavo jñānavadhyāḥ kleśāḥ / vidyudupamaṁ cittam.*

187. As for the category "to be abandoned through *bhāvanā,*" it is abandoned through the *jñānas:* in the path which follows the path of seeing, there is no longer any place for the *kṣāntis. Ānantaryamārga,* like *vimuktimārga,* is *jñānas.*

Here we can understand v.6, English trans. p.775 and 861.

In *darśanamārga,* the defilements are expelled by the *kṣāntis;* in pure *bhāvanāmārga,* which is only a new seeing of the Truths and in which the *kṣāntis* no longer have any place, the defilements are expelled by the *jñānas.*

Only Twenty-eight *anuśayas* are expelled in a definitive manner by *darśanamārga,* and are thus expelled by the *kṣāntis.* The other ten are expelled by a *bhāvanamārga* which is either pure (in the case of the Āryan) or impure (in the case of the Pṛthagjana); in these two cases they are expelled by *jñānas* (vii.9).

[Nevertheless, it is solely through a pure *bhāvanamārga* that the *anuśayas* of *bhavāgra* are expelled.]

188. *Atthasalinī,* 43: "The path of Srotaāpanna is called *dassana* because it is the seeing of Nirvāṇa for the first time . . . The paths that follow do not see anything that has not been seen previously (*adiṭṭhapubbaṁ kiṁ ci na passati*) and are thus called *bhāvanā.*"

189. The first *jñāna* sees the *duḥkha* of Kāmadhātu which has already been seen by the first *kṣānti;* but it belongs to a *pudgala* qualified as *adṛṣṭadṛṣṭi* "seeing that which has not been seen," for the *adṛṣṭadarśana,* "seeing of non-view" continues (*pravartate*) with respect to *samudaya,* etc.

190. According to the Tibetan: *yathādṛṣṭabhāvanāt.*Paramārtha: "As he cultivates anew that which has been seen . . . " Hsüan-tsang: "As it is similar to the cultivation of what has been seen . . . "

191. The fifteenth moment sees all the *mārga,* with the exception of itself: it forms part of the *mārga* and it is seen by the sixteenth moment. Thus this belongs to someone who sees that which has not been seen before.

192. *Lunga* and *kedāram* (neuter) are lexically interesting.

193. That is to say: the seventeenth moment is only the repetition of the sixteenth, etc. *prābandhika, prakarṣaka,* vi.17b, 42a.

194. *Vibhāṣā, TD* 27, p. 279a21: Why is he called a *śraddhānusārin?*... See vi.63a-c. These two Saints are free from premature death, ii.45a-b, English trans. p. 236, iii.85c.

The definitions of the Abhidhamma (*saddhānusārin -saddhāvimutta dhammānusārin -diṭṭhipatta*) correspond (for example *Puggalapaññatti,* p. 15); see also *Visuddhimagga,* 659.

195. ii.2a-b; p. 155 of the English translation.

196. That is to say in the state of Pṛthagjana.

197. On the abandoning of the defilements by a worldly path, the *sakalabandhana* (ii.36c, English trans. p. 207, vi.63d), the *bhūyovītarāga,* the *vītarāga,* the *ānupūrvaka,* see ii.16c-d, English trans. p. 177; Pāḷi references. ii, note 84.

198. The Abhidhamma reads *saddhāvimutta.* On *adhimokṣa, Kośa,* ii.72, vi.7c.6; viii.30.

*Vyākhyā: śraddhāprajñādhikatvenādhimokṣadṛṣṭiprabhāvitatvād iti / śraddhādhikatvenādhimokṣaprabhāvitatvāc chraddhādhimuktaḥ / śraddhādhiko muktaḥ śraddhādhimukta iti kṛtvā / na tu tasya prajñā naivāsti / tayā na tu prabhāvita iti na tannāma labhate / prajñādhikatvena dṛṣṭiprabhāvitatvād dṛṣṭiprāptaḥ / na tu tasya śraddhā nāstīti pūrvavad vācyam / apare tu punar nairuktaṁ vidhim ālambya vyācakṣate / śraddhādhipatyena darśanaheyebhyo muktaḥ śraddhādhimuktaḥ / dṛṣṭyadhipatyena prāptaphalo dṛṣṭiprāpta iti /.*

199. *Vibhāṣā, TD* 27, p. 464b8; *Jñānaprasthāna, TD* 26, p. 947a5. It is certain that this ascetic acquires, by means of the Path of Seeing, a pure *sukhendriya* of the sphere of the Third Dhyāna; for, reborn into the Fourth Dhyāna or above, he possesses *sukhendriya* (According to the principle: *sukhendriyeṇa caturdhadhyānārūpyopapannaḥ pṛthagjano na samanvāgataḥ / āryas tu samanvāgataḥ*); for, if his *sukhendriya* were impure (as was the Third Dhyāna that he possessed before entering into the Path of Seeing), he would have lost it by being reborn into another sphere (Fourth Dhyāna). Now, if he acquires, through the Path of Seeing, a pure *sukhendriya* of the Third Dhyāna, he is found to possess a path higher than his result, which is a result of Anāgāmin of the domain of the sphere where he has entered in order to practice the Path of Seeing. This theory is written in the *Vibhāṣā* (*asty eṣa Vibhāṣāyāṁ likhitaḥ pakṣaḥ*); but it is not a theory to which one should cling (*sa tu na sthāpanāpakṣo lakṣyate*): in fact, the *Vibhāṣā* continues: "Others say" (*apare āhuḥ*). These others say that the possessor of a Dhyāna who enters into the Path of Seeing depending on a sphere lower than this Dhyāna obtains at the sixteenth moment a result of Anāgāmin of the sphere of the Dhyāna that he possesses and also of the domain of all the lower spheres.

200. The *Bhāṣyam* of 33c-d is quoted in the *Abhisamayālaṁkārāloka.*

201. *eṣa dṛṣṭāntayogaḥ.* That is to say: *dṛṣṭāntayuktir dṛṣṭāntayogaḥ / dṛṣṭāntaprakāra ity apare / tadevam anayā yuktyā anena vā prakāreṇānyo'pi dṛṣṭānto vaktavya iti sūcayati / anyathā hy eṣa dṛṣṭānta ity eva brūyāt.* The Tibetan translates: *eṣa dṛṣṭāntaprakāraḥ.* Hsüan-tsang: "Such is the relationship of the defilements and the qualities."

202. Compare *Milinda,* 83, 290.

203. *Mahāvyutpatti,* 46.2: *de ltar thogs pa* (or *na*) *srid pa lan bdun pa = saptakṛdbhavaparamaḥ.*

The expression of the Sūtra: *saptakṛtvaḥ paramaḥ* is translated in our *Bhāṣya: mchog tu thogs na lan bdun pa;* the *Kārikā* has *de ltar thogs na*...

On the *sattakkhattuparama,* see *Anguttara,* i.233, iv.381; *Visuddhimagga,* 709; *Nettippakaraṇa,* 168, 189; below note 210.

204. Hsüan-tsang: *āpanna* signifies he-who-obtains-for-the-first-time. Paramārtha: If a person has attained a river, he is called *srotaāpanna*.

205. The "eighth," *aṣṭamaka*. P'u-kuang mentions two explanations: 1. the *srotaāpannaphalapratipannaka*, and 2. the person in possession of *duḥkhe dharmajñānakṣānti*.

*Mahāvastu*, i.120.9, 159.8 (*aṣṭamakādikā pudgalā yāvad arhatpudgalā*.)

Discussions on *aṭṭhamaka*, *Kathāvatthu*, iii.5-6.

206. The Mahīśāsakas think that a Srotaāpanna is reborn (at the most) a total of seven times; the *Ch'eng-shih lun* 彌沙塞部 (*TD* 32, number 1646) admits fourteen births, not recognizing the intermediate existences. According to the Sarvāstivādins and the Mahāyāna, twenty-eight existences.

The Uttarāpathakas think that a Srotaāpanna is necessarily reborn seven times, *Kathāvatthu*, xii.5.

207. The same for the other four *skandhas:* however one only counts seven "skills" and not thirty-five. One can compare, sufficiently distant, *Saṁyutta*, iii.160-1.

208. See below vi.54d.

209. *Puggalapaññatti*, 26.

210. *aṣṭamaṁ bhavam abhinirvartayati;* compare *Suttanipāta*, 230, *Khuddakapāṭha*, vi.9: *ye āriyasaccāni vibhāvayanti . . . na te bhavam aṭṭhamam ādiyanti. Kośa*, iv, English trans. p. 679.

*Vibhāṣā*, *TD* 27, p. 240c11. Why does the Srotaāpanna live only seven more existences . . . no more, no less? Pārśva says: If more, if less, one would produce doubt; that he is born in seven existences does not contradict the *dharmalakṣaṇa*, that is to say the nature of things and is not censurable . . . Furthermore, by the force of action, he takes up seven existences; by the force of the Path he does not take up an eighth. The same way that a person is bitten by a seven-legged-snake, made seven by the force of the primary elements and, by the force of the poison, not made eight. Furthermore, if he takes up eight existences, he would not possess the Path in his eighth birth, for the nature of the Path is such that it cannot be supported in an eighth body of Kāmadhātu.

211. *Saṁyukta*, *TD* 2, p. 42c2: *saptakṛtvo devāṁā ca manuṣyāṁś ca saṁsṛtya saṁdhāvya duḥkhasyāntaṁ karoti. Vyākhyā ad* v.43c. p. 961.

212. This is also the case for the Ūrdhvasrotas of the Akaniṣṭhaga class, vi.37b.

213. It is also evident that the text refers to Kāmadhātu, since it makes mention of the human realms of rebirth. I observe that Ānanda, by his agreement with the Bhagavat, becomes the king of the gods seven times, and a king in Jambudvīpa seven times, *Aṅguttara*, i.228; but he is not a Srotaāpanna.

214. An argument which is not in the *Vibhāṣā* (note of the Japanese editor) and one which Saṁghabhadra does not accept (*Vyākhyā*).

215. Not mentioned in the *Vibhāṣā* (note of the Japanese editor). Let us understand that this Saint probably becomes a Ṛṣi (*isipabbajā*).

Wassilieff, 248, followed by Minayef, *Recherches*, 220, has poorly understood Vasumitra: "According to the Sarvāstivādins, one cannot say that the four results are obtained only in the robes of a monk . . . " One should translate: "It is not an absolute rule that the four results of the religious life are obtained one after the other. He who, detached by a worldly path, enters into *nyāma*, becomes a Sakṛdāgāmin or an Anāgāmin according to the nature of his detachment." (As explained vi.30b-d).

On the laity and the obtaining of the results see *Kośa* iv. English trans. note 115: Rhys Davids, *Dialogues*, iii.5 (bibliography).

216. *Dīgha iii.107: ayaṁ puggalo yathānusiṭṭham tathā paṭipajjamāno tiṇṇaṁ saṁyojan-*

*ānaṁ parikkhayā sotāpanno bhavissati avinipātadhammo niyato bodhiparāyaṇo ti. i.233: so tiṇṇaṁ saṁyojanānaṁ parikkhayā sattakkhattuparamo hoti sattakkhattuparaṁ deve ca manuse ca sandhavitvā saṁsāritvā dukkhassa antaṁ karoti.* Elsewhere *dukkhassantakaro hoti* (*Puggalapaññatti*).

According to the *Vyākhyā*, the Sanskrit Sūtra has: *srotaāpanno bhavaty avinipātadharmā niyataṁ saṁbodhiparāyaṇaḥ / saptakṛtvaḥ paramaḥ saptakṛtvo devāṁś ca manuṣyāṁś ca saṁdhāvya samsṛtya duḥkhasyāntaṁ karoti.*

The purity of conduct (*prayoga*): the rules of morality (*śīlāni*) dear to the Āryans; purity of sentiments (*āśaya*): *avetyaprāsāda* (vi.73b).

218. We can also understand *kṣānti* = *citta,* in opposition to *prayoga.*

219. See the note *ad* iv.50. Analogous comparison in *Milinda;* in *Aṅguttara,* i.250; a bit of salt defiles a small amount of water, but does not defile the Ganges.

220. *Vibhāṣā, TD* 27, p. 147b7. It is called Nirvāṇa (1) because it is extinction of the defilements (*kleśanirōdhāt*); (2) because of the calming (*hsi* 息 = *nirvāpana, uparama*) of the three fires (*rāga, dveṣa, mohāgni*); (3) because there is extinction of the three characteristics (doubtless the three characteristics of "conditioned things," *Kośa,* ii.45); (4) because there is disjunction (*li* 離 = *viyoga, visaṁyoga*) from the defilements (*mala*); (5) because there is disjunction from the realms of rebirth (*gati*); (6) because *vana* = thick forest, *nis* = leaving, *nirvāṇa* = leaving the thick forest of the *skandhas* . . . (7) because *vana* = all the sufferings of transmigration, *nis* = to pass beyond (*atikrama*), *nirvāṇa* = to pass beyond all the sufferings of transmigration. And six other explanations.

Etymology of the word Nirvāṇa, E. Senart, *Nirvāṇa* (Album Kern, 1903, p. 101); *Pāṇini,* viii.2.50 (Goldstucker, 226); *Dhammapada,* 283, 344; *Visuddhimagga,* 293; *Compendium,* 168.

221. According to one variant: *dvitrajanmā,* which conforms to *Pāṇini,* ii.2.25, v.4.73.

On *kolaṅkola, Aṅguttara.* i.233, iv.381. *Puggalapaññatti,* 16 (*tiṇṇam saṁyojanānaṁ parikkhayā kolaṅkolo hoti dve vā tīṇi vā kulāni saṁdhāvitvā . . .* ). According to *Nettippakaraṇa,* 189, the *kolaṅkola* is in the Path of Seeing. *Visuddhimagga,* 709 (mediocre penetration and faculties).

222. According to the *Vyākhyā:* What does the Srotaāpanna become who is delivered from one or two categories? Some answer that he becomes a *kulaṁkula.* The *Kārikā* says: "Delivered from three or four categories," by way of an example, or rather in order to indicate the limit, by excluding the abandoning of the fifth category. Others answer that he becomes a saint for five or six births.

223. The *ekavīcika* who has abandoned the eighth category of defilements does not necessarily abandon the ninth, which would include the result of Anāgāmin and "passage beyond Kāmadhātu," (*dhātvatikrama*). The ninth category is capable of being an obstacle to the acquisition of the result, *phalaṁ vighnayituṁ samartha.* But the same does not hold for the sixth category, because the Sakṛdāgāmin, like the Srotaāpanna, exists within Kāmadhātu.

224. These two types are mentioned in *Dharmasaṁgraha,* Para. 103.

225. That is to say: "having seen the Truths when he was the god Trāyastriṁśa, having transmigrated (*saṁsṛtya*) within two or three families, he obtains Nirvāṇa among the Trāyastriṁśas, or among the Four Great Kings, etc."

226. *Saṁyukta, TD* 2, p. 205c3: *trayāṇaṁ saṁyojānāṁ prahāṇād rāgadveṣamohānāṁ ca tanutvāt sakṛdāgāmi bhavati* (Compare *Aṅguttara,* i.233, iv.380. *Puggalapaññatti,* 16). Sūtra quoted below vi.53c-d. Abandoning of *satkāyadṛṣṭi, śīlavrata* and *vicikitsā* through the Seeing of the Truths; reduction of the defilements to be abandoned through Meditation.

227. The *ekavīcika* is the *ekabījin* of the Pāḷi lists, who is inferior to a Sakadāgāmin. *Visuddhimagga*, 709 (lively penetration and faculties).

228. The ascetic who successively acquires all the results (*ānupūrvika*) becomes a Srotaāpanna by abandoning three bonds, *satkāyadṛṣṭi, śīlavrataparamarśa*, and *vicikitsā*, through the Path of Seeing; then abandoning *kāmacchanda* and *vyāpāda* through the Path of Meditation, he becomes an Anāgāmin. The ascetic who is qualified as a *kāmavītarāga*, that is to say who, before entering onto the Path of Seeing, has abandoned *kāmacchanda* and *vyāpāda* through the worldly path of meditation, becomes an Anāgāmin by abandoning *satkāyadṛṣṭi, śīlavrataparāmarśa* and *vicikitsā* through the Path of Seeing.

229. See *Aṅguttara*, iv.70, 380 (Sanskrit redaction *Vyākhyā*, iii.12d, *Cosmologie bouddhique*, 138). *Saṁyutta*, v.201, *Puggalapaññatti*, 16-17, 70, *Visuddhimagga*, 677, *Compendium*, 69, 149.

To the Sanskrit *upapadyaparinirvāyin* (=*utpannaparinirvṛrti* of our *Kārikā*) there corresponds *upahacca, upapajjaparinibbāyin;* see *Kathāvatthu*, iv.2, *Cosmologie bouddhique*, 235.

230. Utpannasyeti. Yaśomitra contests this reading by reason of the rule *anyapadārthe bahuvrīhiḥ*. The scribe has omitted the letter *e* (*lekhakenaikāro'tra vināśitaḥ*): it should read: *utpanne'sya*. We would have: *utpanne janmani parinirvṛtir asyety utpannaparinirvṛtiḥ*. There follows a rather long discussion.

231. Absent in the Tibetan, but given by Paramārtha.

232. "Obtains Nirvāṇa," *parinirvāti*, that is to say, "brings about the extinction of all the vices" (*sarvāśravakṣayaṁ karoti*). *Vyākhyā*.

233. *Paramārtha* and *Hsuan-tsang* have: "not a long time" = quickly = *na cirāt;* but the Tibetan has, *mi 'chi bar* = "without dying."

234. *Vibhāṣā, TD* 27, p. 167c13, definition of *sopadhiśeṣanirvāṇa:* "If of an Arhat, of a person in whom the vices are completely destroyed, the life continues (*shou ming yu ts'un* 壽命猶存 ; *āyuḥparyantaḥ* . . . : "the limit of life is still preserved"), the series of the primary elements and of derived matter is not cut off, the series of thoughts continue one after the other by reason of a body endowed with the five organs: as there remains a support (*i* = *upadhi*), the destruction of the bonds that this Arhat obtains, touches, or realizes, is what is called *sopadhiśeṣanirvāṇadhātu*." On the two Nirvāṇas, vi.64a-b (*Aṅguttara*, iv.77), vi.65d, vi.78. We have attempted to sort out some references in our "Nirvāṇa," *Paris*, 1924 (Beauchesne), p. 171.

235. The first Anāgāmin also does not possess this mastery; but the action which makes intermediary existence last differs from the action that makes the second Anāgāmin last: this is why the Nirvāṇa of the first is *anupadhiśeṣa*.

236. *Aṅguttara*, ii.155, defines (1-2) the *sasaṁkhāraparinibbāyin*, who obtains Nirvāṇa with *saṁkharas*, either in this life, or after death (3-4), the *asaṁkhāraparinibbāyin* who obtains Nirvāṇa without *saṁkhāras*, either in this life, or after death. Saints 1 and 3 are of strong faculties, 2 and 4 of weak faculties. Saints 3 and 4 cultivate the Dhyānas; saints 1 and 2 are described, without any mention of Dhyāna, as *asubhānupassī* . . . *āhāre pratikūlasaññīsabbaloke anabhiratasaññī sabbasaṁkhāresu aniccānupassī* and having the thought of death. *saṁkhāra* = *pubbapayoga, Visuddhi*, 453.

237. Opinion of the Sautrāntikas. The Anāgāmins are evidently placed in a decreasing order of merit, in an increasing order of the length of their lives in Rūpadhātu.

238. One says *ūrdvaṁsrotas*, as one says *ūrdhvaṁdamika, ūrdhvaṁdahika* or even *cirantana*.

239. We also have *akaniṣṭhaparama* (below note 245).

On the mixing of Dhyānas vi.42. On the heaven of the Akaniṣṭhas, iii.72c, vi.43a. This is the summit of Rūpadhātu, the eighth heaven of the Śuddhāvāsas. The *Compendium* has the Anāgāmin who has cultivated the Fifth Dhyāna rise to the Śuddhāvāsas; it stops below those who have practiced the first four (see p. 69, 149).

240. One would call him *bhavāgraga* or *bhavāgraparama*. The *naivasaṁjñānāsaṁjñā* is the Fourth Ārūpya, thus "the summit of existence."

241. *Dharmasaṁgraha*, Para. 103: *pluto' rdhaplutaḥ sarvāstānaplutaḥ* (let us correct: *sarvasthānacyutaḥ*).

242. *ekam api sthānāntaraṁ vilaṅghya*. Paramārtha: "From the First Dhyāna (=Brahmakāyika), he is born among the Śuddhāvāsas and, going beyond 'another' place, he is born among the Akanisthas." Hsüan-tsang: "From there, successively, he is reborn among the lower Śuddhāvāsas, and, in the interval, goes beyond one place, he is born among the Akaniṣṭhas."

243. *Saṁyukta*, *TD* 2, p. 423c18; *Madhyama*, *TD* 1, p. 547a9 (*Vibhāṣā*, *TD* 27, p. 272b15): A Brahma-deva thinks: "This place is eternal, not subject to change . . . one has never seen that one arrives here; even more one does not go beyond this place . . . ": compare *Dīgha*, i.17 and see iv.44b-d, iv. 96 (English trans. note 439).

244. Consequently the Kāśmīrians only count two heavens in the First Dhyāna (ii.41d, iii.2d).

245. The terms *akaniṣṭhaparama* and *bhavāgraparama* are given as traditional (*nanu cākaniṣṭhaparama . . . ity uktam*).

246. On *abhinirvṛti* distinct from *upapatti*, iii.40c, vi.3, p. 909. It appears that the doctrine of action retributable in intermediary existence is in contradiction to the thesis of iv.53d (which I have perhaps poorly understood).

247. *Aṅguttara*, iv.70, "seven good *gatis*" or rather "seven *gatis* of good persons" = *purisagati*. Hsüan-tsang explains: *gatir* = *vṛtti*. *Vyākhyā: gatir utpattiḥ saṁparāya ity ete sūtre paryāyā ucyante. gati*= birth, future realm of rebirth, realm of rebirth.

248. Since, Hsüan-tsang adds, the other Śaikṣas, cultivating the good, do not differ [from the Anāgāmins].

249. *Vyākhyā: yāsu gatiṣūpapannās tatra tatra caiṣām atyantam anāgamanam.*

250. *Madhyama*, *TD* 1, p. 427a13; *Vibhāṣā*, *TD* 27, p. 878a5-b4. Definition of the *sappurisa*, *Nettippakaraṇa*, 169.

251. But they can practice incontinence (which supposes an *akuśala* mind). The Srotaāpanna observes the *śīlas*, Huber, *Sūtrālaṁkāra*, 221.

252. "In general" (*prāyena*): in fact, they are disengaged from the defilements expelled by seeing, and from a part of the defilements expelled by Meditation.

253. The true *satpurusas* have acquired the discipline which prevents all transgressions (*sarvapāpa*); they have abandoned all of the bad defilements to be abandoned through seeing (*darśana*) (like the other Śaikṣas) and also the nine categories of defilements of Kāmadhātu to be abandoned by Meditation (*bhāvanā*).

254. The *Bhāṣya* has: *kiṁ punaḥ parivṛttajanmano'py anāgāmina eṣa bhedo'sti.* I have added the definition based on the *Vyākhyā.*

255. The *Vyākhyā* quotes the Sūtra: "Dying here and reborn among humans, if having obtained the quality of Arhat I do not obtain Nirvāṇa, falling from the quality of Arhat at

the end of this human life (*ante mama hīyamānasya*), I shall be reborn (*upapatrir bhaviṣyati*) among the esteemed gods under the name of Akaniṣṭhas (*ye te devā akaniṣṭhā iti viśrutāḥ*)." Śakra is *srotaāpanna:* he foresees that he will be reborn among humans and will obtain the quality of Arhat, first that of Anāgāmin: he will thus be a *parivṛttajanman anāgāmin.* Therefore, according to vi.41a-b, he cannot become Akaniṣṭha, that is to say "go into another sphere."

256. According to the Tibetan, *dharmānabhijñatvāt;* according to the *Vyākhyā: dharmalakṣaṇānabhijñavāt;* according to Hsüan-tsang: "because he does not know the Abhidharma."

257. *saṁharṣaṇīyatvāt;* that is to say: *kāmaduḥkhaparityāgābhilāṣeṇa saṁharṣaṇīya ity abhiprāyaḥ.*According to Saṁghabhadra: *cyutanimittopapattiduḥkhodvignasya saṁharāaṇīyatvāt.*

258. On the moral faculties (faith, etc.), see vi.57c, 58d, 60 and following.

259. *prajñādīnā mindriyāṇāṁ niṣyandaphalapuṣṭiviśeṣād ity arthaḥ.* That is to say: because the *indriyas* are not extremely developed by the results, similar to them, upon which they bear.

260. A different doctrine in the *Saṁmitīyanikāyaśāstra.*

261. The mixture consists of "mixing the pure Dhyāna with two impure Dhyānas" (*Vyākhyā*), to intercalate one or many moments of impure Dhyāna between two moments or two series of moments of pure Dhyāna. In the *Dharmaśarīra* (Stonner, Ac. de Berlin, 1904, 1282), *vyavakīrṇabhā[vanā]vidhāni* (*bhāvanāvidha, Visuddhimagga,* 122).

262. On pure and impure Dhyāna, see viii.6.

263. *Aṅguttara,* i.38, knows a Dhyāna which lasts only a moment and a prolonged Dhyāna. Above vi.17b, 28c.

264. On the *dṛṣṭadharmasukhavihāras,* see especially *Dīgha,* iii.113, 222, *Aṅguttara,* v.10, iv.362; *Kośa,* ii.4, vi.58b, viii.27. *Nirvāṇa,* 1924, p. 80.

265. The first three Dhyānas each produces three types of gods of Rūpadhātu; the fourth produces eight types of gods: Anabhrakas, Puṇyaprasavas, Vṛhatphalas, and the five Śuddhāvāsikas: Avṛhas, Atapas, Sudṛśas, Sudarśanas and Akaniṣṭhas (iii.2c-d).

266. *tasya pudgalasya tāvatī śaktiḥ* (*Vyākhyā*). Such a person cannot do so any longer.

267. "Pure, impure, pure: three thoughts; then: pure, impure, pure, three other thoughts" (*Vyākhyā*), and so on.

268. Opinion of Śrīlābha (*Vyākhyā*). The fourth of the six opinions presented in the *Vibhāṣā, TD* 27, p. 880c12.

269. But the order of words, according to Paramārtha, is indeed the order that the Tibetan gives; according to the *Bhāṣya: nirodhalābhy anāgāmī kāyasākṣī.*

On *nirodhasamāpatti,* in addition to the references indicated, ii.43 (English trans. p. 225 and following), add iv.54, vi.63, 64a, viii.33a and *Visuddhimagga,* 702-709:"One cannot say that this absorption is *saṁskṛta* or *asaṁskṛta,* conditioned or unconditioned, *laukika* or *lokottara,* worldly or transwordly because it does not exist in and of itself (*sabhāvato n'atthitāya*)." This absorption, according to the Uttarāpathakas and the Andhakas, is "unconditioned" (*Katthāvatthu,* vi.5). note 273.

On the *kāyasakkhin, Aṅguttara,* iv.451 (necessarily an Arhat), *Puggalapaññatti,* 14, *Visuddhimagga,* 93, 659 (interesting).

270. Hsüan-tsang: This saint, in leaving *nirodhasamāpatti,* obtains a calmness of body [becoming again] conscious, such as he had not acquired before this *samāpatti;* and he thinks: "This *nirodhasamāpatti* is very calm and totally similar to Nirvāṇa". In this way he

immediately perceives (*sākṣātkaroti*) the calmness of the body [leaving *samāpatti*] and he is thus called a *kāyasākṣin,* for, by reason of the possession [of the calmness of the body, in the course of the *samāpatti*], and by reason of the consciousness [of the calmness of the body, once he has left the *samāpatti*], he immediately perceives the calmness of body.

271. On the Śaikṣa and the Śikṣās, see p. 983.

272. *Mahāvyutpatti,* 36, *trīṇi śikṣāṇi, adhiśīlam, adhicittam, adhiprajñā; Dharmasaṁgraha,* 140, *tisraḥ śikṣāḥ, adhicittaśikṣā, adhiśīlaśikṣā adhiprajñāśikṣā ca; Dīgha,* iii.219, *tisso sikkhā, adhisīla, adhicitta, adhipaññasikkhā; Aṅguttara,* i.235, ii.194, iii.441. The *Visuddhimagga* is only a commentary on the *Saṁyutta,* i.13: *sīle patiṭṭhāya . . . cittaṁ paññaṁ ca bhāvayam . . .* (p. 4: *sīlena adhisīlasikkhā pakāsitā hoti, samādhinā adhicittasikkhā, paññāya adhipaññāsikkhā*); Childers, *sikkhāttaya*; Schiefner, *Mélanges Asiatiques,* viii.572.

See *Kośa,* vi.45b. viii.1. The correct readings are *adhiśīlaṁ śikṣā, adhicittaṁ śikṣā, adhiprajñāṁ śikṣā,* as we can be assured vi. p. 983-4 and *Dharmasaṁgīti* quoted in *Śikṣāsamuccaya,* 119.14.

273. The Canon is undecided on the place of *nirodhasamāpatti* in the Path, on its usefulness for the extinction of the cankers (*āsava*): *Majjhima,* i.465, iii.28, *Dīgha,* i.184, *Aṅguttara,* iv.426. We know that it is added, in ninth position, to the Dhyānas and Ārūpyas (*Mahāvyutpatti,* 68.7: *navānupūrvavihārasamāpattiḥ, Dīgha,* iii.266: *nava anupubbanirodhā*); it is the eighth *vimokṣa.*

274. The Vaibhāṣikas deny that Mahābrahmaloka is a separate heaven (iii.2d); the Bahirdeśakas, the Non-Kaśmīrians, recognize it as a separate heaven, but admit that the Āryans do not enter it (vi.38a-b).

275. Paramārtha: "It is called Vajra absorption."

*Vajropamasamādhi, Mahāvayutpatti,* 21.55; *Kośa,* iii.53b-d, vi.77, viii.28; *Sūtrālaṁkāra,* xiv.45; *Pañcakrama,* iii.60, 67, vi.26. In *Puggalapaññatti,* 30, the saint who destroys the defilements is *vajiropamacitta:* "In the same way that there is no gem or stone which the diamond does not crush . . . " One can also mention the *ñāṇavajira* of *Netti,* 112. *Vajrasamādhi, Religieux éminents,* p. 153. We know of the abuse that Buddhism makes of the *vajra.*

276. *Maulaṁ dhyānam anāgamya apraviśya utpadyata ity anāgamyam* (*Vyākhyā*). See vi.47c; viii.22c; v.66.

277. Hsüan-tsang adds: According to other masters, the *vajropamasamādhis* obtained in *anāgamya,* by reason of the distinction of their aspects and the objects of the *jñānas,* are one hundred and sixty-four in number. In fact, the *anvayajñāna* of *nirodha* bears on the *nirodha* of eight spheres both in general and in particular; and one should take into consideration the four aspects. One should thus add one hundred and twelve to the calculation of the first masters. The same for *dhyānāntara* and the Dhyānas. For the Ārūpyas, we have fifty-two, thirty-six, and twenty-four.

A long discussion in the *Vyākhyā.*

278. Paramārtha: Through the aquisition of the *nirodha* of the ninth, consciousness of *kṣaya.*

On *kṣayajñāna,* vii.4, 7, 12, 43; constitutes Bodhi together with *anutpādajñāna,* vi.67; confused with the *samyagvimuktijñāna,* vi.75, 76, with *āsravakṣayābhijñā,* vii.42, viii.20.

279. Paramārtha: Aśaikṣa, Arhat.

280. *Nityaṁ śikṣaṇaśīlaḥ. Śikṣā śīlam esām iti śaikṣāḥ,* according to *Pāṇini,* iv.4,62.

281. In fact, he observes the rules (*śikṣā*) of the *Vinaya. Mahāvagga,* i.36.8.

*Śīle śikṣā adhiśīlaṁ śikṣā . . . prajñāyāṁ śikṣā adhiprajñaṁ śikṣā, Pāṇini,* ii.1.16; above note 272.

282. See viii.1.

283. The *Vyākhyā* quotes the Sūtra: *adhiprajñaṁ śikṣā katama / idaṁ duḥkham iti yathābhūtaṁ prajānāti.* (Compare *Saṁyutta,* vi.229, *Aṅguttara,* i.235; *Kośa,* viii.1). "That, Oh Bhikṣus, is seen which is seen by pure (*ārya*) *prajñā.*"

284. *Punar apaśikṣaṇāt = yatra śikṣitaḥ śīlādiṣu tatra punar apaśikṣaṇāt:* the Pṛthagjana can lose the Pratimokṣa discipline (iv.16), Heat (vi.17), etc. The Āryan, the Śaikṣa can lose certain *dharmas,* but he cannot lack the three *śikṣās.*

285. Paramārtha transcribes Śivaka; Hsüan-tsang translates this as *tan-p'a* 憺怕 ; the Tibetan translates this as *zhe byed.*

286. According to the version of Hsüan-tsang; Paramārtha: "He who applies himself to the three *śikṣās,* because he applies himself to the three *śikṣās,* is called a Śaikṣa." The Tibetan: "Because he applies himself to the *śikṣās,* he is called a Śaikṣa."

287. *Dhammasaṅgaṇi,* 1015.

288. The Nirvāṇa acquired (*prāpta*) by a Śaikṣa is not called *śaikṣa:* only the *saṁskṛtas* (ii.38a) are *śaikṣa. Dhammasaṇgaṇi,* 1017.

289. [Except when he is *sakalabandhana,* encumbered with all of the bonds. It appears that one could better translate: "Because the Pṛthagjana can be endowed with Nirāṇa."]

290. v.6a-c, viii.20.

291. See ii.38b, English trans. note 200.

292. See vi.61d-62b.

293. The Pṛthagjana is taken as an example, because the Āryan has acquired worldly and transwordly *prāpti* through disconnection from Kāmadhātu. When he is reborn into the Second Dhyāna, the first disappears, but not the second.

294. Hsüan-tsang adds: As it has been said of the Āryan, who becoming detached through the two paths from the defilements of the eight spheres to be abandoned through *bhāvanā,* obtains the two types of *prāptis* of disconnection from these defilements—it follows that the Pṛthagjana, who only employs the impure path, only acquires an impure *prāpti;* it also follows that the Āryan, -- it being a given that only the pure path permits him to become detached from the defilements to be abandoned through *darśana* and from the defilements of the ninth sphere to be abandoned through *bhāvanā,* -- obtains only a pure *prāpti* of disconnection from these defilements.

295. *Sarvatas* = of all the spheres = of the sphere where the ascetic is found, of a lower sphere, of a higher sphere.

*Anāgamya,* viii.22a. The fundamental (*maula*) absorptions, namely the four absorptions of Rūpadhātu or Four Dhyānas and the Four Ārūpyas, have a preliminary or prefatory absorption, *sāmantaka.* The *sāmantaka* of the First Dhyāna is called *anāgamya.* See above note 276.

Pure *anāgamya* = the *anāgamya* in which the ascetic produces a thought, a path free from the *āsravas, satkāyadṛṣṭi,* etc. = a pure path produced in *anāgamya.*

The former Abhidhamma teaches that the ascetic destroys the defilements (*āsavas*), that is, becomes detached from all of the spheres, by being firmly supported (that is, by producing the eliminating *prajñā* of the defilements) in seven absorptions (Four Dhyānas and Three Ārūpyas). *Aṅguttara,* iv.422 to be corrected according to iv.426 (the

Fourth Ārūpya is excluded as in *Kośa*, below, note 301).

The theory of *anāgamya* and its use in "detachment" (*vairāgya*) rests on the idea that an ascetic cannot enter Dhyāna without being free from the defilement of a lower sphere, and that he cannot, in this same lower sphere, become free from the said defilements: hence the necessity of a preliminary absorption.

296. Hsüan-tsang combines *Kārikā* 47c-d (two *pādas*) and 48d (one *pāda*) into one *Kārika*, and adds a fourth *pāda:*

"By the pure Anāgamya path, there is detachment from all the spheres; through the other eight, detachment from his sphere and from a higher sphere: through the impure path, there is detachment from the immediately lower sphere." [*Bhāṣya* of the last *pāda*.]

*Bhāṣyam:* By supporting oneself on the *sāmantakas*, one becomes detached from the lower spheres. In the same way that the *ānantaryamārgas* support themselves on the *sāmantakas*, is this the case for the *vimuktimārgas?*

Adding a first *pāda*, he makes the following *Kārikā* out of 48a-c.

*Kārikā.* The *sāmantakas* detach one from the lower spheres; the last *vimuktimārga* of the three arises from the *mūla* or from the *sāmantaka;* for the higher spheres, from the *mūla* only.

*Bhāṣyam.* There are eight *sāmantakas* which can serve as the support of the Path. There are nine spheres from which one should become detached. The first three *sāmantakas* detach one from the three spheres which are respectively lower than them (that is to say: The first three *sāmantakas* serve as the support of a path which detaches one from the three spheres . . . ). The ascetic before realizing the ninth *vimuktimārga*, either enters the *mūla dhyāna*, or remains in the *sāmantaka*. The five higher *sāmantakas* detach one from the spheres which are, respectively, lower than it. Before realizing the ninth *vimuktimārga*, the ascetic necessarily enters the *mūla* and does not remain in the *sāmantaka;* for, whereas, for these five *sāmantakas*, the *mūla* and the *sāmantaka* are equally *upekṣendriya*, the *mūla* and the *sāmantaka* have a different *vedanendriya* in the first three Dhyānas. Some ascetics are not capable of entering into the *mūla* because the transformation of the *vedanendriyas* is difficult. [One necessarily enters it when one is capable of this transformation] because, at the moment when one becomes detached from it, one is joyous [: thus, at the ninth *vimuktimārga*, one passes, when possible, from the *sāmantaka* (*upekṣendriya*) to the *mūla* (*sukhendriya, saumanasyendriya*).]

297. Remember that detachment (*vairāgya*) from one sphere—that is to say the abandoning of the nine categories (strong-strong, etc.) of defilements of Kāmadhātu, of the First Dhyāna, etc.--include nine pairs of paths: a path of abandoning (*prahāṇamārga* or *ānantaryamārga*) and a path of deliverance (*vimuktimārga*). The ascetic who detaches himself from Kāmadhātu by meditating in the state of absorption called *anāgamya* produces in this state the first eight paths of abandoning and the first eight paths of deliverance; he also produces in this state the ninth path of abandoning. The question is asked whether, in order to produce the ninth path of deliverance, he remains in *anāgamya* or passes into the First Dhyāna. Same question for the other *sāmantakas* and the "fundamental" absorption which they precede.

298. The last *vimuktimārga* does not arise from out of higher *sāmantakas.*

299. All *sāmantakas* contain the sensation of indifference; the first three Dhyānas, contain the sensations of *sukha* or *saumanasya*, viii.7; therefore in order to pass from the *sāmantaka* into the fundamental absorption, the ascetic should transform his sensation.

300. Add: "when the ascetic is not capable of transforming his sensation; when he is capable of doing so, the last *vimuktimārga* arises from the fundamental Dhyāna, *vītarāgabhūmibāhumanyāt.*"

301. One cannot produce the pure path in the absorption of the Fourth Ārūpya or

Bhavāgra; the ascetic, in order to be delivered from the defilements relating to this state, should avail himself of a pure path (vi.45c-d); thus employing a pure path practiced in the Third Ārūpya: same doctrine in *Visuddhimagga,* 708, and also apparently in *Aṅguttara,* iv.422, 426.

302. *Saṁbhavatas.* When one sees the lower sphere as "coarse" one sees the higher sphere as "calm," and so on. According to another explanation, one sees the higher sphere under one of these three aspects, "calm," etc., and not necessarily under the three aspects. Here we have three of the aspects of Nirvāṇa, vii.13a.

303. *Mahāvyutpatti,* 85.14-16, *sthūlabhittikatā, audārikatā, duḥkhilatā. Vyākhyā: khilaṁ durbhedaṁ (?) kutsitaṁ khilaṁ duḥkhilam.*

304. Hsüan-tsang: "because it can be surmounted only with great effort."

305. The *dṛṣṭi* of the Aśaikṣas: to see things as they really are, to truly know the general characteristics (*sāmānyalakṣaṇa*) of the *dharmas,* impermanence, etc.

306. Hsüan-tsang: "The *aśaikṣī samyagdṛṣṭi* arises among the Immovable Ones, even though one does not say so formally, for all the Arhats possess it . . . "

307. *Vibhāṣā, TD* 27, p. 336c28. *Sāmañña, brahmañña* and their results. *Saṁyutta,* v.2; *Visuddhimagga,* 215, 512. For Buddhaghosa the *dharmas* associated with the Path and the four results of *sāmañña* are neither suffering nor *ariyasacca.*

308. The Abhidharma reconciles the thesis of the Theravādins with that of the Pubbaseliyas, *Kathāvatthu,* xix.3.

309. Hsüan-tsang: "they have the *vimuktimārgas* (*saṁskṛta*) and *pratisaṁkhyānirodha* for their natures."

310. Paramārtha enumerates the four results, *srotaāpannaphala,* etc., and quotes the Sūtra.

311. *Puruṣakāraphala* is that which arises (*jāyate*) and also that which is attained (*prāpyate*) through the special power of a *dharma*: the path of deliverance arises from *śrāmaṇya,* and abandoning or *pratisaṁkhyānirodha* is attained by the power of *śrāmaṇya.*

312. As one can supplement the work (*pravacana*) of Pāṇini, as omniscient as he is, he is a Pṛthagjana.

313. When the ascetic obtains the result of Srotaāpanna, there is acquisition of the total abandoning of the defilements to be abandoned through the Seeing of the Truths (*darśanaheyakleśas*), acquisition inherent (*saṁgṛhīta*) in a single path of meditation (*ekabhāvanāmārga*), namely in the sixteenth moment; when the ascetic obtains the fruit of Sakṛdāgāmin, there is acquisition of the totality of the abandoning of the *darśanaheyas* and of the abandoning of the first six categories of defilements to be abandoned through meditation, acquisition inherent to the path which is the fruit of Sakṛdāgāmin; and so on.

314. When an ordinary person (*pṛthagjana*), bound by all the bonds (*sakalabandhana*), enters the Path of Seeing the Truths and becomes Srotaāpanna through the abandoning of the defilements which one abandons by this Path, he can then either expell the first six categories of defilements of Kāmadhātu through the Path of Meditation on the Truths (pure path): he obtains the result of Sakṛdāgāmin through the pure or transworldly path,--or expell the same six categories through the worldly path of meditation (as described vi.49c): he obtains the same result through the worldly path. But an ordinary person can become free from the same six categories of defilements through the worldly path before entering into the Path of Seeing: when he achieves this Path, he acquires the result of Sakṛdāgāmin. The result results from the worldly path.

315. See above vi.35c.

316. *Vibhāṣā, TD* 27, p. 911c5. *Kośa,* vii.32 (*Aṅguttara,* ii.8).

317. *Kleśānāṁ bāhanāt. Bāhitā anenānekavidhāḥ pāpakā akuśalā dharmā iti brāhmaṇaḥ / tadbhāvo brāhmaṇyam anāsravo mārgaḥ* (*Vyākhyā*). Compare *Dhammapada.* 388.

318. *Eṣa hi bhagavān brahmety etad udāharaṇam Śivakenoktam* (See note 285; var. *Jīvaka*). *Madh.*, 34.12; *Majjh.*, i.341, 368, *Sam.*, ii.27: . . . *tathāgato* . . . *brahmacakkaṁ pavatteti.* The Tathāgata is *dhammakāya brahmakāya dhammabhūta brahmabhūta* in *Dīgha,* iii.84; gloss of Buddhaghosa (The word *brahma* is used in the sense of excellent, *seṭṭhaṭṭhena*) in *Dialogues,* iii.81. *brahmabhūta* = identified with Brahman, see *Bodhisattvabhūmi,* fol. 142b: *brāhmaṁ, cakraṁ pravartayatīty ucyate / tat kasya hetoḥ / tathāgatasyaitad adhivacanaṁ yad uta brahmā ity api śāntaḥ śītībhūta ity api / tena tatpreritaṁ tatprathamatas tadanyaiḥ punas tadanyeṣām / evaṁ pāraṁparyeṇa brahmapreritaṁ sarvasattvanikāye bhramati tasmād brāhmaṁ cakram ity ucyate. Nirvāṇa,* (1925), pp. 72-73.

319. *Saṁyukta, TD* 2, p. 104a15. It is moreover certain that the Wheel of the Law, which the Bhagavat set into motion, and which Śāriputra sets into motion after the Bhagavat (*Saṁyutta,* i.191), is the teaching.

320. *Kramaṇāc cakram,* see below note 332.

321. The *Vibhāṣā, TD* 27, p. 912a4, mentions ten reasons.

322. On the parts of the Path, vi.67, 71.

323. *Tadutpattau pravartitam iti sūtre vacanat. Vyākhyā: tad evam āryasya Kauṇḍinyasya darśanamārga utpanne devatābhir uktaṁ bhagavatā pravartitaṁ dharmacakram iti sūtravacanāt.* The *Vyākhyā* quotes a Sūtra which corresponds (with variants) to the *Mahāvagga,* i.6, 23-30. *Lotus,* p. 69, line 12.

Saṁghabhadra (*TD* 29, p. 934c8): The divinities do not say: "the Wheel of the Law has been set into motion," under the Bodhi tree, but rather in Benares. Thus the setting into motion is to cause one to penetrate into another. Some say that teaching itself (the sermon at Benares) is the Wheel of the Law: but this teaching is only the means, not the true Wheel.

324. See *Nettippakaraṇa,* 60.

325. *Vyākhyā: tatra pratyakṣārthatvād anāsravā prajñā cakṣuḥ / niḥsaṁśayatvāj jñānam / bhūtārthatvād vidyā / viśuddhatvād buddhiḥ / viśuddhā dhīr buddhir iti nirukteḥ // punar bāhyakānāṁ satyeṣu darśanaṁ kudṛṣṭivicikitsāvidyānām apratipakṣaḥ sāsravaṁ ca / tato viśeṣaṇārthaṁ cakṣurādigrahaṇam // punas triṣu parivarteṣu prathamaṁ darśanaṁ cakṣur yathādṛṣṭavyavacāraṇam / jñānaṁ yāvad [ . . . ] bhāvikatām upādāya / vidyā yāvad vidyamānagrahaṇād yathāvadbhāvikatām upādāya / buddhir yathābhūtārthāvabodhāt // punar ananuśruteṣu dharmeṣv ānumānikajñānapratiṣedhārthaṁ cakṣur ity āha / adhimokṣikajñānapratiṣedhārthaṁ jñanam iti / ābhimānikajñānapratiṣedhārthaṁ vidyeti / sāsravajñānapratiṣedhārthaṁ buddhir iti /*

Pure *prajñā* --is called eye, because its object is immediately perceived: knowledge (*jñāna*), because it is free from doubt (vii.1); science, because its object is real; intelligence, because it is pure: in fact the etymology of *buddhir* is *viśuddhā dhī,* "pure mind." Furthermore, the view that the non-Buddhists have of the Truths (suffering, etc.) is not opposed either to bad opinions, nor doubt, nor ignorance, and it is impure (*cāsrava*): in order to show the contrast with the seeing that the saints have of the Truths, this seeing is called eye, etc. . . . Furthermore, the Sūtra says "eye" in order to avoid the idea that it refers to a consciousness arrived at through induction; "knowledge," because it does not refer to a knowledge arrived at through imagination (compare ii. English trans. p.320; vi.9); "science," because it does not refer to a supposed knowledge; "intelligence," because it does not refer to an impure knowledge.

According to the *Vibhāṣā, jñāna* is the *dharmajñāna, vidyā*, is the *anvayakṣānti, buddhi* is the *anvayajñāna* (vi.25-26). Another theory is presented in *Kośa*, vii.7.

326. The Sūtra on "Skillfulnes in Seven Things," has been quoted above, note 207. For *dvayadeśanā: . . . tena hi bhikṣo dvayaṁ te deśayiṣyāmi tac chṛṇu sādhu ca manasi kuru bhāṣiṣye / dvayaṁ katamat / cakṣū rūpāṇi yāvan mano dharmāś ca.*

327. *Vyākhyā: atra ācārya āha* . . . We have here, according to the Japanese editor, the opinion of the Sautrāntikas.

328. a. This is suffering, its origin, its extinction, the path; b. this should be known . . . ; c. this is known, abandoned, realized, cultivated.

329. *Tridhākaraṇa:* a. the nature of the truths (*satyasvarūpa*), b. the operation to be done; and c. the achievement of the operation.

330. The *Abhisamayālaṁkārāloka* depends on the *Abhidharma: tatra trayaḥ parivartā dvādaśākārā yasmin dharmacakra iti vigrahaḥ / tatrāmī trayaḥ parivartā yad uta idaṁ duḥkham āryasatyaṁ tat khalv abhijñāya parijñeyam abhijñātam / idaṁ duḥkhasamudaya āryasatyaṁ tad abhijñāya prahātavyaṁ prahīṇam / idaṁ duḥkhanirodha āryasatyaṁ tad abhijñāya sākṣātkartavyaṁ sākṣātkṛtam / idaṁ duḥkhanirodhagaminī pratipad āryasatyaṁ tat khalv abhijñāya bhāvayitavyaṁ bhāvitaṁ mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniśo manasikurvataḥ pratyakṣārthatvād anāsravā prajñā cakṣur udapādi niḥsaṁśayatvāj jñānaṁ bhūtārthatvād vidyā viśuddhitvād buddhir udapādīty etat kriyāpadam ekaikasmin satye triṣv api yojyam / ataḥ pratyekaṁ caturṇām āryasatyānāṁ triparivartanāt triparivartam / cakṣurityādayaś cākārāś catvāras triparivartanāt pratisatyaṁ traya ity ato dvādaśākāram / etāvataiva jagadarthasaṁpādanāt paripūrṇaṁ triparivartadvādaśāākāraṁ cakram iva dharmacakraṁ yat prathamato vārāṇasyāṁ bhāṣitaṁ sūtram / yathā rājñaś cakravartinaś cakraratnam agresaraṁ sarvas tu balakāyas tad evānusaran paścād āgacchati / tathā sakalatrailokyādhipates tathāgatasya tat sūtram agrataḥ kṛtvā sarvo'pi deśanādharmaḥ prabhavati.*

(An extract from the Seventh Chapter.)

331. According to the Japanese editor, the opinion of Vasubandhu.

*Nyāyānusara, TD* 29, p. 709a28: The opinion of the masters of the *Vibhāṣā* (Vaibhāṣikas) is, in general, that the whole of the holy path (*ārya mārga*) is called the Dharmacakra . . . but there are some divergent opinions: according to some, it is the Path of Seeing that is called Dharmacakra; according to others, it is the sermon at Benares. Notes of the Japanese editor: According to the commentaries, the first opinion is now the third, the second is that presented in the Kārikā; and the third is now the second. According to Saṃghabhadra, the third is the basic opinion of the Sarvāstivādins . . . P'u-kuang says that the second and the third are those of the Sautrāntikas and of Vasubandhu.

332. *Vyākhyā: kramaṇāc cakram iti kṛtvā.*

333. In the same way that one says *prabhukta odanaḥ.*

334. This person is detached from Kāmadhātu through the worldly path, as for example Brahmā; he should cultivate the Path of Seeing in order to obtain the result of Anāgāmin. For the Āryan the fact that he is reborn into Rūpadhātu proves that he is already an Anāgāmin.

335. Since one does not become a Buddha or a Pratyekabuddha in this sphere, the only *bodhi* that one can obtain there is the *bodhi* of the Śrāvakas; now a Śrāvaka only obtains comprehension of the truths (*abhisamaya*) due to the words of another, *parato ghoṣa.*

336. The principle presented in viii.29a-b opposes the teaching that there is a *darśanamārga* in Ārūpyadhātu.

337. *Vyākhyā: vidhānaṁ vidhā upāya ity arthaḥ.*

338. *Madhyama, TD* 2, p. 616a10, *Saṁyukta, TD* 2, p. 235c7. See in the *Puggalapaññatii,* p. 12, the definition of the *samayavimutta, samayavimutta, kuppadhamma, akuppadhamma, parihāṇadhamma, aparihāṇadhamma, cetanābhabba, anurakkhanābhabba.* The *akopyadharman* Arhat distinct from the Śaikṣa, *Mahāvastu,* iii.200.

339. Paramārtha: "Their deliverance is occasional and dear." *Aṅguttara,* iii.173. See p. 1006. *cetovimukti* and *prajñāvimukti,* vi.76c.

340. p. 1006. In the world, that which is dear (*kanta*) should be guarded (*anurakṣya*). The Sūtra says: *tadyathā nāmaikākṣasya puruṣasya jñātaya ekam akṣi sādhu ca suṣṭhu cānurakṣitavyaṁ manyeran māsya śītaṁ māsyoṣṇam māsya rajoṁśavaś cakṣuṣi nipateyur māsya yad apy ekaṁ cakṣur avinaṣṭaṁ tad api vinaśyad iti / evam eva samayavimuktasyārhato . . .*

341. In the same way *samayavimukta = samayāpekṣaś ca vimuktaś ca.*

342. Different meanings of *samaya, Samantapāsādikā,* i.107.

343. What does *gotra,* or family, mean? (1) The *gotra* is the roots of good (*kuśalamūla*): certain persons have such roots of good that they are *parihāṇadharman,* etc.; (2) *gotra* consists of the characteristics of the faculties, more or less sharp, from the stage of Pṛthagjana onward; (3) the Sautrāntikas say that *gotra* is the seed, the power (*sāmarthya*) of the mind. The Pṛthagjana and the Śaikṣa are "of the family of the *parihāṇadharman*" when they bear the seed of the *parihāṇadharman* Arhat; the Aśaikṣa or Arhat is a *parihāṇadharman* because this seed is actualized in their result (*tadbījavṛttilābhāt*).

344. *Uttāpana, uttāpanā = uttaptīkarana,* vi.18b, synonym *saṁcāra,* transposition, vi.41c-d.

345. Consequently vi.57b should be understood as follows: The person who, by his nature, is of sharp faculties, becomes a *dṛṣṭiprāpta* in the sixteenth moment (this is the case seen previously vi.57b). But the person who, having already become a Śaikṣa, and perfects his faculties, obtains the quality of *dṛṣṭiprāpta* after having a been *śraddhādhimukta.*

346. Arhats 2-5 are also susceptible of falling away; Arhat number 1 is characterized by the absence of the qualities of Arhats 2-5. In this same way Arhats 3-5 are *cetanādharman* and so on.

347. *Cetanādharman = māraṇadharman: ātmānaṁ cetayate,* below notes 350 and 367. Paramārtha: "to kill-harm his body" (*sha-hai tzu shen* 殺害自身 ) or "to kill oneself" (*tzu-hai* 自害 ).

The explanation of the *Puggalapaññatii,* p. 12, differs.

348. Hsüan-tsang: The *parihāṇadharman,* meeting weak causes of falling, falls away from that which he has acquired; but not the *cetanāādharman.* The *cetanādharman,* fearing falling away, always thinks of putting an end to his existence. The *anurakṣanādharman* guards that which he has acquired. *Dīgha,* iii.226, on the *anurakkhaṇāpadhāna.*

349. Sūtra: *pañca hetavaḥ pañca pratyayaḥ samayavimuktasyārhataḥ parihāṇāya saṁvartante / katame pañca / karmāntaprasṛto bhavati / bhāṣyaprasṛto bhavati / adhikaraṇaprasṛto bhavati / dīrghacārikāyogam anuyukto bhavati / dīrgheṇa ca rāgajātena spṛṣṭo bhavati.*

*Aṅguttara,* iii.173 (compare *Kathāvatthu,* i.2, trans. p. 64) has two lists of five *dharmas: pañcime dhammā samayavimuttassa bhikkhuno parihāṇāya saṁvattanti: kammārāmatā, bhassārāmatā, niddārāmatā, saṅghaṇikārāmatā, yathāvimuttaṁ cittam na paccavekkhati.* The second lists replaces the last two terms by *indriyesu aguttadvāratā, bhojane amattaññutā.*

350. In the higher spheres, there is neither *ātmasaṁcetanā* nor *parasaṁcetanā,* see *Kośa,*

ii.45c-d, English trans. p. 236, *Dīgha*, iii.23, 231, *Aṅguttara*, ii.159. p. 1007.

351. Paramārtha: Four persons fall away from the *gotra;* five fall away from the result.

352. This family, in fact, is *akṛtrima.*

353. On the falling away of the Arhat and the problems connected with it, *Aṅg.*, i.96, iii.173, *Kathāvatthu*, i.2, ii.2, etc.; Points of Controversy, p. xliii; our note: The five points of Mahādeva, *JRAS.*, 1910, p. 413. According to Buddhaghosa, the Saṁmitīyas, Vajjiputtiyas, Sabbatthivādins and some of the Mahasāṁghikas admit the falling away of an Arhat. Vasumitra, in Wassilief, p. 262, 263, 282: the Mahāsāṁghikas admit the falling away (*parihāṇadharman*) of a Srotaāpanna, but deny the falling away of an Arhat; 272; the Sarvāstivādins deny the falling away of a Srotaāpanna, but admit the falling away of an Arhat. Confirmed by the Chinese sources: Sarvāstivādins: No falling away from the first result; falling away from the other three. Mahāsāṁghikas, Mahīśāsaka, etc.: No falling away from the quality of Arhat; falling away from the first three results. Sautrāntika, Mahāyāna: No falling away from the results; falling away from the *dṛṣṭadharmasukhavihāras*. Opinion of the Vibhajyavādins, *Vibhāṣā, TD* 27, p. 312b9, below note 374.

354. An anonymous objection (*atra kaś cid āha*): (1) A *cetanādharman,* the *cetanādharman* family which has been made firm by the *śaikṣa* and *aśaikṣa* paths, can perfect his faculties, and so acquire a new *gotra:* therefore he falls away from his *gotra.* The reason given by Vasubandhu does not hold. (2) If one does not fall away from a family which has been rendered firm by the worldly and transworldly paths, one will fall away from the result of Srotaāpanna, which is never rendered firm by the two paths. Response of Yaśomitra. (1) Vasubandhu means to say that the *cetanādharman,* falling away from the result of Arhat, will not merely because of this fall away from his *gotra* if this has been made firm by the Śaikṣa and Aśaikṣa paths. (2) The second remark is made with respect to a person who does not reflect: here it refers to his family (*gotra*), not to his result. In fact, no result is at one and the same time (*yugapad*) obtained by a worldly and a transworldly path; but the family can be made firm by these two paths.

355. One does not fall away from the result of Srotaāpanna, because, when one obtains this result, it is always the first result that he obtains. One can fall away from the result of Sakṛdāgāmin when one obtains this result after having obtained that of Srotaāpanna; but not when one becomes a Sakṛdāgāmin without passing through the stage of Srotaāpanna (the case of the *bhūyovītarāga,* ii.16c, vi.30b, 45b); the same for the result of Anāgāmin.

356. *Vibhāṣā, TD* 29, p. 316b28. Why can one fall from the three higher results, and not from the result of Srotaāpanna? Because the defilements abandoned through seeing are produced with respect to non-existence (*avastu*); one does not fall away from the abandoning of these defilements. How can one say that they are produced with respect to non-existence? . . . Furthermore the result of Srotaāpanna is established by the abandoning of the defilements abandoned by the view of the truths in their totality, bearing on the three spheres.

357. *smṛtisaṁpramoṣāt = kliṣṭasmṛtiyogāt* (see ii. English trans. p.190, 194).

358. There is no falling away from the *anāsrava* result; with respect to the first five Arhats, there is falling away from the "blisses of this world," which are *sāsrava.*

359. According to the Japanese gloss, *Madhyamāgama, TD* 1, p. 574c19?, which according to Anesaki is *Saṁyutta* ii.50 (*Kalārasutta*). The first and the last result can only be obtained by the pure path (=*āryaprajñā*), vi.45c.

360. *Madhyama, TD* 1, p. 752a24, *Saṁyukta, TD* 2, p. 53c9; *Saṁyutta,* iv.25.

361. *Madhyamāgama*, 49.21; *Saṁyutta*, ii.239. *Tatra bhagavān āyuṣmantam Ānandam āmantrayate sma / arhato'py aham Ānanda lābhasatkāram antarāyakaraṁ vadāmīti / āyuṣman Ānanda āha / tat kasmād bhagavān evam āha / arhato'py aham Ānanda lābhasatkāram antarāyakaraṁ vadāmīti / bhagavān āha / na haivānanda aprāptasya prāptaye anadhigatādhigamāya asākṣātkṛtasya sākṣātkriyayai / api tu ye'nena catvāra ādhicaitasikā dṛṣṭadharmasukhavihārā adhigatās tato'ham asyānyatamasmāt parihāṇiṁ vadāmi / tac cākīrṇasya viharataḥ / yā tv anenaikākinā vyapakṛṣṭenāpramattenātāpinā prahitātmanā viharatā akopyā cetovimuktiḥ kāyena sākṣātkṛtā tato'syāhaṁ na kena cit paryāyena parihāṇiṁ vadāmi / tasmāt tarhy Ānandaivaṁ te śikṣitavyaṁ yal lābhasatkāram abhibhaviṣyāmo na cotpannair lābhasatkāraiś cittaṁ paryādāya sthāsyati / evaṁ te Ānanda śikṣitavyam.* See below note 363 and p. 1010.

362. *Kośa*, ii.4 (English trans. p. 157), vi.42c-d, viii.27.

*Vibhāṣā*, *TD* 27, p. 137a10. Because they reside (*viharanti*) in the four types of bliss, they are said to have obtained four *dṛṣṭadharmasukhavihāras:* 1. *pravravyāsukha*, 2. *vivekasukha* (*yuan-li lo* 遠離樂), 3. *śamathasukha* (*chi-ching lo* 寂靜樂), and 4. *bodhisukha*.

But this refers to the Dhyānas in general.

*Saṁyutta*, ii.278, *Aṅguttara*, iii.131, v.10, *Dīgha*, iii.113, 222: *eso kho bhikkhave bhikkhu catunnaṁ jhānānam abhicetasikānaṁ diṭṭhadhammasukhavihārāṇaṁ nikāmalābhī; Aṅguttara*, iv.362: *arahanto . . . diṭṭhadhammasukhavihāraṁ yeva anuyuttā.*

The four blisses are *ādhicaitasika* (=*adhi cetasi bhava*), that is to say they belong to the sphere of the four basic Dhyānas. *Vibhāṣā*, *TD* 27, p. 418a2: The four types of *ādhicaitasika* are the Four Dhyānas.

The *Bodhisattvabhūmi* distinguishes the *brahmavihāras* (=*apramāṇa*, *Kośa*, viii.29), and the *āryavihāras* (=*vimokṣamukha*, viii.24), and the *divyavihāras* (=*dhyānas* and *ārūpyas*).

363. *Vibhāṣā*, *TD* 27, p. 316a4. The Sūtra says: "Ānanda, of the four blisses (*ādhicaitasika dṛṣṭadharmasukhavihāra*) acquired by the Tathāgata, I say that there is a successive (*chan-ch'uan* 展轉) falling away, as in the case of the Śrāvaka on the occasion of worldly encounters. As for the immovable deliverance of the mind (described as above: *kāyena sākṣāt kṛtā . . .*), I say that there is no falling away." It follows from this text that, even in the case of the Buddha, there is a falling away from "fruition" (*upabhoga*, *Kośa*, vi. 59) The Sautrāntikas conclude from this text that dear and occasional deliverance (*sāmayikī kāntā vimukti*) is the four blisses. Question: By falling away, does the Sūtra understand the falling away from that which is acquired, or the falling away from a resultant state? In the first hypothesis, there would be no falling away from the blisses, for these are *dharmas* that one continues to possess (*prāpti*) even when one does not enjoy them; in the second hypothesis, there would be falling away from immovable deliverance, for this deliverance is not always present (*saṁmukhībhūta*) . . . Response: With respect to deliverance, the essential thing is possession: for, when one possesses deliverance, one no longer has anything more to obtain; therefore, even though it is always present, one says that the saint does not fall away from it. With respect to the blisses, the essential thing is their presence; one says then that the saint has fallen away from them when he is not enjoying them. *Vibhāṣā*, *TD* 27, p. 417c21 and following: When one of the *sukhavihāras* is present, one says that the others have fallen away.

364. In opposition to the *sāmantakas*, threshholds to the Dhyānas properly so called.

365. 1) *yaḥ parihīyate dṛṣṭadharmasukhavihārebhyaḥ sa parihāṇadharmā;* 2) *yo na parihīyate tata eva so'parihāṇadharmā;* 3) *yaḥ samādhibhraṁśabhayād ātmānaṁ cetayate* (ii. English trans. p. 236) *sa cetanādharmā;* 4) *yo'nurakṣati kathaṁ cid guṇaviśeṣaṁ so'nurakṣaṇādharmā;* 5) *yo yasminn eva guṇe sthitas tasmād ananurakṣann api na kampate sa sthitākampyaḥ;* 6) *yaḥ pareṇa pratividhyati (guṇaviśeṣam utpādayātīty arthaḥ) sa prativedhanābhavyaḥ;* 7) *yo na kupyati (utpannebhyo na parihīyate) so'kopyadharmā.*

By adding *prajñāvimukta* and *ubhayatobhāgavimukta* (vi.64), we have the nine Aaikṣas.

366. Vasubandhu asks the question and answers it.

367. The Vaibhāṣika objects: *nanv āyuṣmān Godhiko'rhattvāt parihīṇaḥ*.
Paramārtha here adds a *pāda:* "Godhika was a *samayavimukta*."
On Godhika, a good example of a saint of the *cetanādharman* class, see *Saṁyutta,* i.120; *Comm. on the Dhammapada,* 55; *Saṁyukta, TD* 2, p. 28ba3, which differs. *Vibhāṣā, TD* 27, p. 312b22; *Ekottara, TD* 2, p. 642c1 (Vakkali).

368. *Maraṇakāla evārhatvaṁ prāptaḥ:* he attained the quality of Arhat at the very moment of death, that is to say in a moment later than the application of the dagger (*śastrādhāna*); *parinirvṛtaś ca:* and he obtained *parinirvāṇa* by the same stroke of the dagger (*tenaiva śastraprahāreṇa*).

369. *Dīgha,* iii.273, differs: *katamo eko dhammo uppādetabbo? akuppaṁ ñāṇaṁ. katamo eko dhammo sacchikātabbo? akuppā cetovimutti.*

370. *Utpādya,* which can be explained according to iii.3.172 or iii.3.169.

371. *Prakaraṇapāda, TD* 26, p. 702b17; *Vibhāṣā, TD* 27, p. 313b15; see *Kośa,* v.34.
The Tibetan and Hsüan-tsang have: "It is by reason of three causes that the *anuśaya* of *kāmarāga* arises."

372. *Vyākhyā: tadyathā cakṣūrūpālokamanaskārasāmagrī cakṣurvijñānasyotpattaye prasiddhā sā tadanyataravikalā satī tadutpattaye na bhavati.*

373. *tadbījadharmatāyām anapoddhṛtāyām,* which is to be understood as *kleśabījasvabhāve' nunmūlite.*

374. *Vibhāṣā, TD* 27, p. 312b9. The Vibhajyavādins deny the falling away of the Arhat, in the sense of the production of defilements (*kleśa*), and support this with examples. When a pot is broken, there only remains the pieces of baked earth which no longer make up the pot. The same for the Arhat: Vajropamasamādhi (vi.44) breaks the defilements; thus the Arhat will not produce any more defilements and he will not fall away. When a tree is burnt, only its ashes remain . . . the defilements have been burnt by pure knowledge (*anāsrava jñāna*) . . . But, to affirm that the Arhat does not fall away is to contradict the Sūtra which distinguishes two types of Arhats, one who is movable and one who is immovable (*kopya, akopyadharman*). Yet how does one explain the examples of the Vibhajyavādins? There is no reason to explain them: they are neither Sūtra, nor Vinaya, nor Abhidharma . . .

375. Paramārtha adds a *pāda:* "There is falling away of the Arhat, by reason of Aṅgārakarṣūpama."

376. *Saṁyutta,* iv.190, *Saṁyukta, TD* 2, p. 314b6; the following portion of the text quoted here is quoted above vi.60a.
We know the Pāḷi redaction: *tassa ce bhikkhave bhikkhuno evaṁ carato evaṁ viharato kadāci karahaci satisammosā uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṁyojaniyā / dandho bhikkhave satuppādo / atha kho naṁ khippam eva pajahati vinodetivyantikaroti anabhāvaṁ gameti.*

377. The Vaibhāśika understands *evaṁ carataḥ* as *smṛtimataś carataḥ*, "who does all of the actions of a Bhikṣu (*carataḥ*) with his mindfulness always attentive," because the word *smṛti* immediately follows (*anantaraṁ smṛtivacanāt*); but see *Saṁyutta,* iv.189. line 8.

378. The Chinese translators: *astim samayaḥ, asty avakaśo yat* . . . But according to the *Vyākhyā: kadācit smṛtisaṁpramoṣād utpadyante pāpakā akuśalā vitarkāḥ.*

379. *Aṅguttara,* iv.224, *Saṁyukta, TD* 2, p. 188b18.

*kati bhadantārhato bhikṣoḥ kṣīṇāsravasya balāni / aṣṭau śāriputra / arhato bhikṣor dīrgharātraṁ vivekanimnaṁ cittaṁ yāvan nirvāṇaprāgbhāram / aṅgārakarṣūpamāś cānena kāmā dṛṣṭā bhavanti yathāsya kāmān jānataḥ kāmān paśyato yaḥ kāmeṣu kāmacchandaḥ kāmasneho ... kāmādhyavasānaṁ tad asya cittaṁ na paryādāya tiṣṭhati ... āsravasthānīyair dharmaiḥ śītībhūtaṁ vāntībhūtam.*

*yaṁ pi bhante khīṇāsavassa bhikkhuno vivekaninnaṁ cittaṁ hoti vivekapoṇaṁ vivekapabbhāraṁ vivekaṭṭhaṁ nekkhammābhirataṁ vyantibhūtaṁ sabbaso āsavaṭṭhāniyehi dhammehi, idaṁ pi ... balaṁ.*

380. But these texts can be understood of the Śaikṣa. The mind of the Śaikṣa is "inclined towards isolation," etc.; but the Aśaikṣa possesses all these qualities to their maximum (*prakarṣeṇa*). The Śaikṣa is "cooled" with regard to the *dharmas*, in which the *āsravas* lodge, and which belong to Kāmadhātu.

381. The Sūtra has: *yāvat tu cāro na supratividdhaḥ*. According to the *Vyākhyā*, *piṇḍapātādicāraḥ*. In *Saṁyutta*, iv.189, line 7, *cāro ca vihāro ca anubuddho hoti. Cāra,* the quest, is *anubuddha, supratividdha,* when the monk is not attached to agreeable objects, etc.

382. There are, therefore, six catagories of *mokṣabhāgīyas* and *nirvedhabhāgīyas* (vi.24, 17c).

383. Therefore a Pṛthagjana who enters, with weak faculties, the Path of Seeing, necessarily becomes a Śaikṣa with weak faculties and protects his family, *gotra.*

384. Through the path which has the aspects of impermanence, etc. (*anityādyākārapatita mārga,* vii.13) (the transworldly path), and through that which has coarse aspects, etc., and of calm, etc. (vi.49c), we do not become fixed to things up above. Yet we believe that the Pṛthagjana perfects his faculties in these two manners, for, later, Vasubandhu declares that the Āryans do not perfect their faculties by an impure (*sāsrava*) path (vi.61b). Thus the Pṛthagjana cultivates by desiring: "May my faculties become sharp!", and, cultivating (*abhyasya*) either the worldly path or the transworldly path, he obtains perfectioning of his faculties by means of *ānantarya* and *vimuktimārga.*

385. vi.36c. It is not a questinn here of Pṛthagjanas and of Śaikṣas. The Arhat also perfects his faculties.

386. We can compare *Aṅguttara,* v.169: *anadhigataṁ nādhigacchati / adhigatā parihāyati ..*

We have seen that there is an *upabhoga* of Nirvāṇa, ii. English trans p. 159.

387. *Vibhāṣā, TD* 27, p. 318b11 and following. Two opinions: 1. The three fallings for the Samayavimukta, the last two for the Akopyadharman and the Pratyekabuddha, the third for the Buddha; 2. the three fallings for the Samayavimukta, the last for the Akopyadharman and the Pratyekabuddhas, none for the Buddha. Vasubandhu adopts the theory of the first masters; the second ones are followed by the Mahāyāna.

Compare *Kośa,* iv.12c, vi. p. 1006; *Majjhima,* i.249.

388. The Immovable Ones have not acquired the *dharmas* proper to the Great Disciples, the Mahāśrāvakas, such as Śāriputra or Maudgalyāyana; for example, they lack *prāntakoṭika* (vii.41). And the Mahāśrāvakas themselves do not now possess nor will they possess the *dharmas* special to the Buddhas or Svayaṁbhūs. See i.1, English trans. p.55, and vii.30.

389. Two interpretations are possible:

a) The Sautrāntikas affirm that the deliverance of the six Arhats is immovable. The Vaibhāṣika would object: "If the pure deliverance of any Arhat is immovable, why is only the 'non-occasionally delivered one' (*asamayavimukta*) defined or recognized as Immovable (*akopyadharman*)?" The Sautrāntikas answer: "It is certain that the pure deliverance of every Arhat is immovable; but the definition of an Immovable One is as we have said

(p. 1007, line 12), namely: "Some, by reason of the distraction caused by their virtues and their honors, fall away from the blisses by losing their mastery in absorption: these are the Arhats with weak faculties; others do not fall away, and these are the Arhats with sharp faculties." The latter are recognized as Immovable Ones. As the Arhat with weak faculties falls away from the blisses by reason of distraction, whereas the Arhat with sharp faculties does not fall away (that is to say, does not lose possession of them), it follows that the Vaibhāṣikas cannot advantageously object: "How does an Immovable One fall away from the blisses?"

b) It has been said above that an Immovable One does not fall away from the blisses, and the Sūtra declares that there is falling away from the blisses for the same person for whom deliverance is immovable. In the presence of this declaration formulated in general terms, one says: " The deliverance of any Arhat is immovable," that is to say: "an Immovable One is not sufficiently characterized by the possession of this deliverance." One therefore adds: "For an Immovable One, it is defined as we have said." Therefore one cannot object: "How . . ."

390. Here the importance of the theory of the falling away of the Arhat sensibly diminishes. Saṁghabhadra (*TD* 29, p. 722a13): When the amount of life approaches its exhaustion, there is no falling away, because there is no weakening of mindfulness; if life still remains to him, falling away is impossible . . . Who falls away? Who does not fall away? He who has entered the Path after *aśubhā* meditation can fall away; but he who has entered it after *ānāpānasmṛti* does not fall away. It depends on whether *alobha* or *amoha* has been accumulated. In what sphere, in what realm of rebirth is there falling away? In Kāmadhātu, persons of the three continents. As for the six gods of Kāmadhātu . . . (see note 396).

391. See above note 376. The Tibetan: " . . . experiences small weakness of mindfulness . . . "; but the Tibetan text presents a lacuna, as results from the version of Paramārtha. "Small," according to the *Vyākhyā*, is *dhandha*, with the sense of *manda*.

392. The *Vyākhyā* defines confidence by quoting the stanza:
*sucīrṇabrahmacarye'smin mārge cāpi subhāvite /*
*tuṣṭa āyuḥkṣaye bhoti rogasyāpagame yathā //* which is quoted below by Vasubandhu.

393. iv.33a, vi.40c.

394. On the nature of these paths of "transformating the faculties," above note 384.
*Vibhāṣā*, *TD* 27, p. 349a and following; the opinions differ.

a. *Nirvedhabhāgīyas:* in the fourth, no perfectioning; in the first three, perfectioning through 9 *ānantaryas* and 9 *vimuktis* (lst opinion), through 1 *ānantarya* and 1 *vimukti* (2nd opinion), through 1 *prayoga* (3rd opinion).

b. *Darśanamārga,* no perfectioning.

c. Aśaikṣas, 1 *prayoga,* 9 *ānantarya,* 9 *vimuktis* (adopted by Vasubandhu), 1 *prayoga,* 1 *ānantarya,* 1 *vimukti* (2nd opinion).

Śaikṣas, 1 *prayoga,* 1 *ānantarya,* 1 *vimukti* (adopted by Vasubandhu), 1 *prayoga,* 9 *ānantaryas,* 9 *vimuktis* (2nd opinion).

395. Paramārtha: "By reason of long cultivation."

396. Now it is through fear of falling away that the ascetic sharpens his faculties. We have seen above that the Āryans and persons arisen in the higher spheres cannot transform their faculties (vi.4lc-d).

Persons born among the six classes of gods of Kāmadhātu cannot fall away. They certainly possess sharp faculties, since they are disgusted with the heavenly joys from the point of view of the Truths: *ye pūrvam atyudārebhyo viṣayebhyo saṁvijanto yataḥ (?) satyāni paśyanti te kathaṁ tān ālambya parihāsyante / avaśyaṁ hi te tīkṣṇendriyā bhavantīty abhiprāyaḥ.*

397. The Aśaikṣa perfects his faculties as he has obtained the result of Arhat; since he obtains this result in nine spheres, so too there is perfecting of the faculties.

The Śaikṣa perfects his faculties as he has obtained the results of Śaikṣa; as he does not obtain these results in the Ārūpyas, so too there is the perfecting of the faculties. The first two results of Śaikṣa are obtained in *anāgamya;* the third in six spheres. (But opinions differ).

398. See vi.33, 46d.

399. *Vyākhyā: phalaṁ phalaviśiṣṭaṁ ceti / phalaṁ sakṛdāgāmiphalam / phalaviśiṣṭaṁ prathamadhyānādiprahāṇāya prayogānāntaryavimukti-viśeṣamārgalakṣaṇam.*

Paramārtha: The person who cultivates the transformation of his faculties abandons the result and the path of weak faculties higher than the result (*phalaṁ phalaviśiṣṭam ca mṛdvindriyakaṁ mārgam*).

Hsüan-tsang: He abandons *phala* and *phalaviśiṣṭamārga.*

400. *Vyākhyā: phalamārgam eva pratilabhate / kāmadhātuvairāgyamātrasaṁgṛhītam / na cānāgāmiphalam ārūpyasaṁgṛhītam iti / pañcānām avarabhāgīyānāṁ prahāṇād anāgāmīti sūtre vacanāt / darśanamārge ca tatrābhāvāt tadabhāvaḥ kāmadhātvanālambanād iti vyākhyātam etat.*

Paramārtha: He obtains, in the family of sharp faculties, both result and Path; not the result of Anāgāmin included in Ārūpyadhātu. This is because the Śaikṣa does not transform his faculties in Ārūpyadhātu.

Hsüan-tsang. What he obtains is only a result, and not the path, of candidate: therefore it is not a result of Śaikṣa included in Ārūpyadhātu. This is why the Śaikṣa transforms his faculties in only six spheres.

One should here study the commentaries on Hsüan-tsang.

401. Paramārtha: Two Buddhas and seven Śrāvakas are nine by reason of their nine faculties.

402. Yuan-hui says: The Immovable One is of two types, the first is called *aparihāṇadharman* because his faculties are sharp in origin; the second is called Immovable because there is a perfectioning of his faculties.

403. Buddha: strong-strong faculties; Pratyekabuddha: strong-medium; Immovable: strong-weak . . .

404. The two types of Buddhas are included in the seventh class.

405. Paramārtha: By reason of *prayoga* . . . they make seven.

406. See vii.39c.

407. For the Dharmānusārin, 3 types of faculties, a single *gotra,* 15 paths, 73 types of detachment, 9 physical persons, for a total of 29,565.

For the Śraddhādhimukta, considering his sixteenth moment (of the acquisition of fruit, vi.31), we have 3 types of faculties, 5 *gotras,* 1 path, 73 detachments, 9 physical persons = 9,855.

*Vyākhyā:* Bhagavadviśeṣa remarks: "There are twelve types of Śraddhādhimukta from the point of view of the Path, because he is to be found in the path of *bhāvanā.*" We do not understand with what intention he expresses himself thus. . .

The *Vyākhyā* examines the different types of Śraddhādhimukta in his career up to the quality of Arhat (35,235); of a Dṛṣṭiprāpta to the acquisition of the result (1,971: no difference for the *gotra*), in his career up to the quality of Arhat (7,047); of a Kāyasākṣin (who is either a Śraddhādhimukta or a Dṛṣṭiprāpta), of a Prajñāvimukta, of a *ubhayatobhāgavimukta.* The *Vyākhyā* discusses the calculations of Bhagavadviśeṣa.

408. *Aṅguttara,* iv.452, *Puggalapaññatti,* p. 14. *Aṅguttara,* iv.77. *Saṁyukta, TD* 2, p. 330b24.

The Buddha said to Śāriputra: Of these five hundred Bhikṣus, ninety obtained the three *vidyās* (*Kośa,* vii.45c), ninety the twofold deliverance; the others are Prajñāvimuktas (compare *Saṁyutta,* i.191). *Vibhāṣā, TD* 27, p. 319b11?: The *vidyās* with the eight *vimokṣas,* is the twofold deliverance. See also *Vibhāṣā, TD* 27, p. 733a28 and following.

409. *Kleśāvaraṇa* is the obstacle or bond made up of the defilements. *Vimokṣāvaraṇa* is the obstacle--namely bodily and mental powerlessness (*akarmaṇyatā*)--which is opposed to the production of the eight *vimokṣas* (vii.32a).

410. Paramārtha follows this text. Hsüan-tsang follows a reading *ahāryadharmo'paripūrṇaśaikṣaḥ,* and translates: "Even having abandoned five *kleśas,* and being immovable, he is not called a complete Śaikṣa." Gloss of the editor: "Even though he is complete in his faculties and the result, he has not obtained *nirodhasamāpatti.*"

411. On the *parupūra* and *aparipūra* Bhikṣu, see *Aṅguttara,* iv.314.

412. Consequently the "Supreme Worldly Dharmas," *laukikāgradharmas* (vi.19b-c), are *prayogamārga.* The path that the *kṣāntis* constitute (vi.18c) is also *prayogamārga,* but extended (*viprakṛṣṭa*) *prayogamārga* (*Vyākhyā*). It is by way of example that Vasubandhu speaks here of the "near preparatory path."

413. In the "perfecting of the faculties" (*indriyasaṁcāra,* vi.60c-d) and elsewhere, *ānantaryamārga* is not the abandoning of *āvaraṇa.*

414. *Vimuktimārga* is the moment of thought which immediately follows the abandoning of the *āvaraṇa:* the moments which follow *vimuktimārga* can be similar to it: "I am delivered!", and are, like it, "liberated paths"; but they are called *viśeṣamārga.*

415. On *viśeṣamārga,* vi.32c-d, 61d-62b, vii.18c. The moments of thought that follow the sixteenth moment (*vimuktijñāna*) of *abhisamaya,* and which are similar to it (*tajjātīya*); also all "continuation" of a *vimuktijñāna;* prolonged *kṣayajñāna* (vi.45a). So too the path which has for its object the "blisses" (*sukhavihāra*) or the taking possession of certain spiritual qualities (*vaiśeṣikaguṇābhinirhāta*), see viii.27c.

Paramārtha translates by a gloss: "*Viśeṣamārga* is the other paths which arise following *vimuktimārga,* that is to say, the paths of *samādhi, abhijñā, indriyasaṁcāra,* etc."

416. Below note 419.

417. *eṣa hi nirvāṇasya panthās tena tadgamanād iti / loke yena gamyate sa mārga iti pratītaḥ / anena ca nirvāṇaṁ gamyate prāptyate tasmān mārga iti deśayati / mārgayanty anena veti mārga anveṣaṇa iti dhātuḥ paṭhyate* (10.302) / *yena nirvāṇam anviṣyate sa mārgaḥ.*

418. This second phrase is glossed: *yasmād vā tābhyāṁ nirupadhiśeṣaṁ nirvāṇaṁ praviśati yad[d]utpattau nirupadhiśeṣanirvāṇapraveśaḥ.* On the two Nirvāṇas, above p. 966.

Others translate: Because, by means of these paths, due to the acquisition of higher and higher paths, one enters *nirupadhiśeṣa.*

419. *Magga* distinct from *paṭipadā, Aṅg.* ii.79, *Majjh.* i.147.

420. *Dharmaskandha, TD* 26, p. 463a22, *Vibhāṣā, TD* 27, p. 482a26-486a5. *Dīgha,* iii.228, 229 (two groups of four), *Vibhaṅga,* 331 (speaks of *samādhi* without any other details), *Nettipakaraṇa,* 113, *Visuddhi,* 85 (*catubbidho [samādhi] dukkhāpaṭipadādandhābhiññādivasena*).

Four different *paṭipadās,* Childers, 364b.

421. For the *Vyākhyā,* these are the *dhyānas* (*dhyānāni*) which "flow without any effort being necessary" (*ayatnavāhīni*). For Paramārtha: "the paths are, in the *dhyānas,* realized without effort." *'bad mi dgos par raṅ gis ṅaṅ gis 'byuṅ ba'i phyir* = "because, without any

effort being necessary, [the paths] easily arise of themselves." See vi.71d, viii.23a.

422. On the history of this expression and its first use, see the remarks of E. Hardy, Preface to the *Nettipakaraṅa*, and Mrs. Rhys Davids, Preface to the *Vibhaṅga*. *Saṁyutta*, v.227, the *bodhapakkhiyas* are the *indriyas; Vibhaṅga*, 249, the *bodhipakkhikas* are the "limbs of Bodhi"; *Visuddhimagga*, 678, classical list; *Patisambhidā*, ii.160.

The thirty-seven, without being isolated from other good *dharmas*, form a group in *Aṅguttara*, i.39 and following.

Classical list of thirty-seven, *Dīgha*, ii.120; *Lotus*, 430; Childers, 92; Spence Hardy, *Manual*, 497; Kern, *Manual; Milinda*, trans. ii.207; *Lalita* (Rājendralāl), 8, 218; *Dharmasaṁgraha*, 43; *Mahāvyutpatti*, 38-44; *Dharmaśarīra*, the short edition from Turkestan, Stönner, Ac. de Berlin, 1904, p. 1282 (*bodhipākṣika*). The thirty-seven are *maggabhāvanā*, *Vinaya*, iii.93, iv.126. They include the preparatory path, etc.; see *Kośa*, vi.70.

Variant lists. The Vibhajyavādins (*Vibhāṣā*, *TD* 27, p. 499a14) have a list of 41, adding the four *āryavaṁśas* (*Kośa*, vi.7). *Netti*, 112, admits 43 *bodhipakkhikas*, placing, says the commentary, six *saṁjñās* before the "mindfulness": *anicca, dukkha, anatta, pahāna, virāga, nirodhasaññā* (see *Aṅguttara*, i.41). Buddhaghosa (*Aṅguttara*, i. ed. of 1883, p. 98) mentions a list that includes 3 *satis*, 3 *padhānas*, 3 *iddhipādas*, 6 *indriyas*, 6 *balas*, 8 *bodhyaṅgas*, 9 *maggaṅgas;* on the other hand *Aṅguttara*, i.53, has six *bodhyaṅgas* (mindfulness being omitted); and Bhavya tells us that certain masters place the *brahmavihāras* (compassion, etc.) among the *bodhyaṅgas*.

The "*Bodhivakṣo* (*vṛkṣa* ?)" of *Taishō* 14, no. 472, is perhaps the *Bodhipakṣanirdeśa* of *Mahāvyutpatti*, 65.57 and of Kanjur, Mdo, 16.

423. Reading of the *Vyākhyā*. Hsüan-tsang has *tuan* 斷 = to cut off = *prahāṇa;* but Paramārtha exactly translates *ch'in* 勤 = effort = *prayatna, utsāha, vīrya, vyavasāya*. The Tibetan version has *spoṅ ba* = *prahāṇa*. All the Sanskrit sources (*Lalita*, p. 33, etc.) give *prahāṇa*.

424. Hsüan-tsang digresses from the original. He has:

The path is also called *bodhipākṣikāḥ dharmāḥ*. How many are they and what is the meaning of this word? The Kārikā says:

The *bodhipākṣikas* are thirty-seven, namely the four *smṛtyupasthānas*, etc.; Bodhi is *kṣaya* and *anutpāda;* as they are favorable to it, they are called *bodhipākṣikas*.

The *Bhāṣyam* says: The Sūtra teaches that there are thirty-seven *bodhipākṣikas:* four *smṛtyupasthānas* . . . eight *mārgāṅgas*. The two consciousnesses of *kṣaya* and of *anutpāda* are called Bodhi. There are three types of Bodhi: *śrāvakabodhi*, *pratyekabodhi*, and *anuttara bodhi*. These two consciousnesses are called Bodhi because the *anuśayas* are completely destroyed, because the saints know in truth that he has done that which should have been done and that he has nothing more to do. The thirty-seven *dharmas* are favorable to Bodhi and are as a consequence called *bodhipākṣikas*. Are each of these thirty-seven different in their nature? No. The stanza says: . . .

425. On these two *jñānas*, vi.50, vii.1, 4b, 7.

426. The *prajñā* of a Pṛthagjana or of a Śaikṣa is not called *bodhi* because it is not delivered from the totality of ignorance relative to the Three Dhātus.

427. The task is accomplished: *duḥkhaṁ me parijñātam;* there will be nothing more to accomplish: *duḥkhaṁ me parijñātaṁ na punaḥ prahātavyam*.

The two *jñānas* suppose sharp faculties. [Let us correct: the second *jñāna* supposes . . .]

428. *Vibhāṣā*, *TD* 27, p. 496b18: Why are they called *bodhipākṣikas?* . . . *Kṣaya* and *anutpādajñāna* are called Bodhi because they include the complete intelligence (*budh*) of the Four Truths. If a *dharma* is favorable to this complete intelligence . . . it is called *bodhipākṣika*.

Definition of Bodhi in the Yogācāra sources, *Bodhisattvabhūmi,* I, vii. Cambridge MSS, fol. 37 (analyzed in *Muséon,* 1911, p. 170). *Samantapāsādikā,* i.139, explains the different uses of the word, *arahattamaggañāṇa, sabbaññutañāṇa,* etc.

Buddha is understood to be the Śrāvakas, the Pratyekabuddhas and the Anuttarasamyaksaṁbuddhas (Deva, *Catuḥśatikā,* 498): all three possess Bodhi as Vasubandhu defines it here. *Kośa,* i.1, English trans. p. 55.

*Bodhi* = pure *prajñā,* p. 1028.

429. *Vibhāṣā, TD* 27, p. 496a23, three opinions, ten, eleven, twelve things, see p. 178-179. Mahāyāna, nine things, because *samyaksaṁkalpa* is *prajñā.*

*Saṁkalpa* is closely connected to *vāc, karmānta, ājīva,* p. 1025 See the definition in *Dīgha,* ii. 312: *sammāsaṁkappa = nekkhamma, avyāpāda, avihiṁsāsaṁkappa.* p. 1028, 1030.

430. Paramārtha has a different order: *śraddhā vīrya smṛti samādhi prajñā prīti upekṣā* and *praśrabdhi śīla saṁkalpa,* which can give us: *śraddhā vīryaṁ smṛtiḥ śāntiḥ (?) prajñā prītir upekṣaṇam (?) / praśrabdhiḥ śīlasaṁkalpau.*

431. This has been explained above p. 927.

432. From the "intentional" point of view (*abhiprāyavaśāt*), there is nothing wrong in therefore dividing morality into two. But if one takes into consideration the things themselves (*mukhyavṛttyā*), one will have sixteen things, morality counting for seven (*avijñapti,* etc.).

433. For example the *smṛtyupasthānas* are principally *prajñā,* but they are also *vīrya,* etc. *Prajñā* is the principal element in this, the essential factor, because the other qualities are present by its force.

Qualities arisen from cultivation, not "innate" qualities (*upapattilabhya*).

434. *Vyākhyā: sarvaguṇasaṁpattilakṣaṇā ṛddhis tasmin samādhau pratiṣṭhitā,* thus *samādhi = ṛddheḥ pādaḥ = ṛddheḥ pratisthā.*

On the *ṛddhipādas, Majjhima,* i.103, *Saṁyutta,* v.254, *Aṅguttara,* iv.309 (survives in *Kośa,* ii.10a, English trans. p. 168); *Vibhaṅga,* 216; *Sūtrālaṁkāra,* sviii.51; *Madhyamakāvatāra,* iv.1 (trans. in *Muséon*), *Mahāvyutpatti,* 40, *Dharmasaṁgraha,* 46.

The formula is classical (*Dīgha,* iii.221 = *Mahāvyutpatti,* 40) *chandasamādhiprahāṇasaṁskārasamanvāgata ṛddhipāda* . . . [The Pāḷi has *padhāna* and *vimaṁsā.*] The Sūtra says: *chandaṁ cāpi bhikṣavo bhikṣur adhipatiṁ kṛtvā labhate samādhiṁ so'sya bhavati cchanda-samādhiḥ / cittam . . . vīryaṁ . . . mīmāṁṣāṁ cāpi bhikṣavo bhikṣur adhipatiṁ kṛtvā labhate samādhiṁ so'sya bhavati mīmāṁsāsamādhiḥ.* Childers, p. 364b, 390b.

For Vasubandhu *ṛddhipādāḥ = ṛddhihetavaḥ;* the absorptions are the causes of *ṛddhi;* and the absorptions themselves proceed from *chanda, vīrya,* etc. On *ṛddhi, Kośa,* vii.42.

435. See vii.42. *anekavidham ṛddhiviṣayaṁ pratyanubhavati / eko bhūtvā bahudhā bhavati. . . brahmalokaṁ kāyena vaśe vartayata iti iyam ucyata ṛddhiḥ /* (*Mahāvyutpatti,* 15, *Aṅguttara,* iii.280, *Dīgha,* i.77) *ṛddhipādāḥ katame / chandasamādhiḥ / vīryasamādhiḥ / cittasamādhiḥ / mīmāṁsāsamādhiḥ / ima ucyanta ṛddhipādā iti.* Hsüan-tsang gives the essentials of this Sūtra (of which Vasubandhu copies only the first words), and concludes: "The Buddha says here that *ṛddhi* is the result of absorption and that its 'feet' are the *samādhis* arisen from out of *chanda,* etc."

436. Saṁghabhadra (*TD* 29, p. 727a13) refutes Vasubandhu.

Here the Santrāntika (=Vasubandhu) says: There are some other masters who say that *ṛddhi* is *samādhi;* that the feet of *ṛddhi* are *chanda,* etc. These masters should admit that the *bodhipākṣikas* are, in their nature, thirteen things, by adding *chanda* and *citta.* Furthermore, they contradict the Sūtra which says: "I explain to you the *ṛddhipādas. Ṛddhi,* that is to say: he 'experiences' different *ṛddhiviṣayas . . . ;* the *pāda,* that is to say, the four *samādhis* of

*chanda*, etc." The Buddha says that the result of *samādhi* is *ṛddhi*, and that the *samādhi* engendered by *chanda*, etc., is *pāda*.

The criticism [formulated by Vasubandhu] does not hold. For the masters in question maintain that *samādhi* is *ṛddhi* and that it is also *ṛddhipāda*. If *chanda*, *citta*, etc., are called *pāda*, this is in order to indicate the four types of *samādhi* of which they are the cause: one designates the *samādhi*, effect, from the name of its cause, *chanda*, etc. *Samādhi* is of two types: that which dominates (*pradhānībhavati*) in the stage preparatory to the roots of good; and that which dominates in the state of fullness (*niṣpatti*) of the said roots. The first is called *ṛddhipāda*, the second *ṛddhi*. This is why the Sūtra says: "*Samādhi* is called *chandasamādhi* when the Bhikṣu obtains it under the predominating influence (*adhipatiṁ kṛtvā*) of *chanda*": this refers to the *samādhi* of the preparatory stage. The Sūtra then says: "He produces *chanda* . . . he masters, he fixes his mind for the non-production of bad *dharmas* . . . " (*Aṅguttara*, i.39): this refers to the *samādhi* of the stage of fullness of the roots of good. The expression *cittaṁ pragṛhṇāti* indicates *prajñā*; the expression *cittaṁ praṇidadhāti* indicates *samādhi*, for this is the characteristic of the *samādhi* of mastering and fixing. The Sūtra says moreover: . . .

437. *Vyākhyā: tadvipakṣabhūtair antarā samudācārād indriyāṇy avamṛdyante / na tv evaṁ balāni.*

*Āśrāddhya* is opposed to *śraddhā; kausīdya* to *viryā; muṣitasmṛtitā* to *smṛti; vikṣepa* to *samādhi; asaṁprajanya* to *prajñā.*

*Vibhāṣā, TD* 27, p. 726b16. *Indriyas*, because they produce good *dharmas; balas*, because they break up bad *dharmas; indriyas*, because they can be moved, etc.

*Atthasālinī*, 124: *akampiyaṭṭhena balaṁ veditabbam . . . assaddhiye na kampatīti saddhābalam, kosajje na kampatīti viriyabalam . . .* (The list and the explanations do not agree, moreover, with the Abhidharma).

438. *Vyākhyā: ādikārmikanirvedhabhāgīyeṣv* iti pañcāvasthā ima uktāḥ / *bhāvane darśane ceti* dve avasthe iti saptasv avasthāsu *sapta vargā yathākramaṁ prabhāvyante* vyavasthāpyante pradhānīkriyante vā.

If we were to follow the version of Paramārtha word for word, we would have *ādikprabhāvitāḥ (?) bhāvanāyāṁ ca dṛśi ca saptavargā yathākramam //*

439. According to Hsüan-tsang: "The *smṛtyupasthānas* exists in the beginning state, because *prajñā*, capable of knowing the body, etc., is essential to it."

440. After the Head, one no longer cuts off the roots of good (vi.23a). The *samādhis*, when one is in this state, become the support of success (*samṛddher āśrayībhavanti*). This is why the *ṛddhipādas* are placed in the Head.

441. *Mārga* in the world consists (*prabhāvita*) of progress: *mārga*, "because one goes by means of the *mārga*": or rather "because it goes." As one says: this path (*panthan*) goes to Pāṭaliputra. *Darśanamārga* is more characterized (*prabhāvita*) by progress than is *bhāvanāmārga*, because it goes quickly (*tasyāśugāmitvāt*). One who possesses it (*tadvān*) also goes quickly by means of it: one goes by the *bhāvanāmārga* during a long period of time, for it prolongs itself from sphere to sphere.

*Vibhāṣā, TD* 27, p. 497a4. The meaning of "part of the Path" is "searching out" (*mārga*) and "to progress." The Path of Seeing, rapid, without which the mind is interrupted, has the sense of "joyful progress." The parts of the Path are thus essential to it. The meaning of "part of *Bodhi*" is "to understand." These parts are thus the essential parts of the Path of Meditation which, by its nine stages, repeatedly understands.

442. We can understand either *kāmasaṁkalpa*, or *anubhūtaviṣayasmṛtisaṁkalpa. Gardhāśrita* = *tṛṣṇāśrita; Mahāvyutpatti*, 245.1145 has *gredha.*

443. The *satipaṭṭhānas, Dīgha*, i.290, *Majjhima*, i.56: *sattānam visuddhiyā . . . ; Dīgha,*

iii.141, *diṭṭhinissayānaṁ pahāṇāya; Aṅguttara,*]iv.457, *sikkhādubbalyānaṁ pahāṇāya.*

444. *bhāvanāparipūri* = *bhāvanayā paripūriḥ.*
Compare, rather distant, *Majjhima,* iii.85.

445. *Kośa,* i.4la-b. We know through Vasumitra that the schools are not in agreement whether "worldly" *samyagdṛṣṭi* exists or not.

446. *Paṭisambhidāmagga,* ii.160.

447. viii.22.

448. For, says the *Vyākhyā, sukhādhigamyaṁ cittaṁ prīṇāti netarat.*

449. *Vyākhyā: saṁkalpo vitarkaḥ.*

450. Paramārtha: "Excepting morality and the preceding two, in three Ārūpyas."

451. This line is quoted in the *Abhisamayālaṁkārāloka* which observes: "This rule concerns the Śrāvakas who are lacking *upāyakauśalya;* but the Bodhisattvas cultivate *bhāvanāmārga* in Kāmadhātu."

452. Yaśomitra examines how *kāyasmṛtyupasthāna* is possible in Bhavāgra, a problem neglected, he says, by all the commentators (*vyākhyākara*). The mind of a being in Bhavāgra can, he says, take for its object the *anāsravasaṁvara* (iv.13c) of a lower sphere, which is *rūpa.*

453. We see p. 1033 the meaning of the expression *avetyaprasāda.*
*Vyākhyā:* "There are four *anetyaprasādas:* the *avetyaprasāda* relating to the Buddha, those relating to the Dharma and the Saṁgha, and the precepts dear to the Saints" (*buddhe'vetyaprasādo dharme saṁghe ca āryakāntāni ca śīlāni*).
These are the four *aṅgas* of the Śaikṣa (see p. 1033), *Dīgha,* iii.227, *Aṅguttara,* iv.106, etc.: . . . *buddhe aveccappasādena samannāgato hoti . . . dhamme . . . samghe . . . ; ariyakantehi sīlehi samannāgato hoti . . .* [Variant with the usage of laymen, *Saṁyutta,* iv.304, where the fourth point becomes: "moral and virtuous (*sīlavanta* and *kalyāṇadhamma*) we shall give all that we have of things to give (*deyyadhamma*)."] Hsüan-tsang: "The Sūtra says that there are four *avetyaprasādas:* relating to the Buddha, the Dharma, the Saṁgha, and the *āryaśīla.*"
Childers; *Majjhima,* i.37, *Saṁyutta,* i.232, v.384, *Petavatthu,* 48; *Avadānaśataka,* ii.92, *Aṣṭasāhasrikā,* 60; *Dharmaskandha,* iii. (Takakusu, *JPTS,* 1905, p. 112); *Mahāvyutpatti,* 245, 419; *Madhyamakavṛtti,* 487. Wogihara quotes the expression *buddhasāsane aveccappasanna,* and the gloss of Haribhadra (*ad Aṣṭasāhasrikā,* 59): *avetyaprasādaḥ* = *avagamya guṇasaṁbhāvanāpūrvakaḥ prasādaḥ.*

454. Hsüan-tsang says: "The Sūtra says that there are four *avetyaprasādas:* relating to the Buddha, the Dharma, the Saṁgha, and *āryaśīla.*" One can say that there is *avetyaprasāda* relating to morality, *śīla,* for *prasāda* = purity (see below note 459). But Paramārtha and the Tibetan show that our Kārikā should not be understood: " . . . obtaining of *avetyaprasāda* relating to the precepts and the Dharma . . . "

455. These three truths are Dharma; they are neither Buddha, nor Saṁgha; therefore the Seeing of these Truths does not confer the two other *prasādas.*

456. The Truth of the Path is Buddha and Saṁgha.
*Prasāda* in the Buddha is to recognize that he is the Tathāgata, Arhat, the Samyaksambuddha *vidyācaraṇasaṁpanna . . .*
The Buddha does not form part of the Saṁgha (see note *ad* vii.28); the Bodhisattva and the Pratyekabuddhas do not form part of the Saṁgha: for they are above leaving the world in solitude; there needs be four persons in order to make up a Saṁgha. (According to the *Sung-chu* of Yuan-hui).

457. Dharma, in the formula of the refuges, *dharmaratna,* signifies *phaladharma,* Nirvāṇa (iv.32, vii.38).

Here Dharma is the first three Truths; the pure path of the Bodhisattva in the state of Śaikṣa; the path of the Pratyekabuddha in the states of Śaikṣa and Aśaikṣa. The paths of the Buddha and the *śrāvakas* (Saṁgha) are not included under the term Dharma, for, when one understands these paths, what is obtained is *prasāda* with respect to the Buddha and the Saṁgha.

Hsüan-tsang translates: The Dharma, the object of *prasāda,* is twofold: having a general sense, and a special sense. In the general sense, Dharma is the Four Truths; in the special sense, Dharma is three Truths plus the paths of the Pratyekabuddha and the Bodhisattva. Therefore when one sees the Four Truths, one obtains *prasāda* relating to the Dharma. The precepts dear to the Āryans come with the Seeing of the Truths.

458. In fact, when one understands the Truth of the Path, one understands that part of the Dharma which consists of the paths of Pratyeka and of Bodhisattva.

459. Here *prasāda* signifies "purity," and not "faith."

460. The *prasāda* of the mind is threefold: *samyaksaṁbuddha vata bhagavān / svākhyāto'sya dharmavinayaḥ / supratipanno'sya śrāvakasaṁghaḥ /*

461. *Saṁgītiparyāya,* section of the ten *dharmas.* This is the list of the *asekhiya dharmas of Aṅguttara,* v.222 (alluded to in *Saṁgutta,* iii.83), where *samyagjñāna* precedes *samyagvimukti.* The *samyagjñāna* of *Mahāvyutpatti,* 199.64 is not a cause.

462. Compare *Paṭisambhidāmagga,* ii.143.

463. *Vyākhyā: adhimokṣaḥ saṁskṛtā vimuktir iti dhātvarthaikatvāt.*

For Vasubandhu, *adhimokṣa* is not deliverance, but is *chanda, vīrya,* etc., which is discussed below note 467.

On *adhimokṣa, Kośa,* ii.24 (English trans. p. 189, where *adhimukti* is a mistake), viii.30.

464. The two *vimukti, Vibhāṣā, TD* 27, p. 486a28, *Saṁyukta, TD* 2, p. 16c24; *Puggalapaññatti,* 27, 35, 62; *Mahāvastu,* ii.139.6.

On *prajñāvimukta,* above vi.64a.

Definition of the liberated mind, vii.lld (Hsüan-tsang, vii.18 and following, T. 29, p. 235c.)

The *brahmavihāras* defined as *cetovimutti, Aṅguttara,* i.38, *Vibhaṅga,* 87, etc.

The heretics of the *Kathāvatthu,* iii.4, think that the ascetic is liberated by the *dhyāna* of a "deliverance consisting of the disturbance of the defilements" (*vikkhambhanavimutti*); thus liberated, the mind, at the moment of the Path, is delivered (*liberatur*) by a "deliverance consisting of the cutting off of the defilements" (*samucchedavimutti*).

465. The *Vyākhyā* enumerates the five *skandhas* which correspond to the *dhammakkhandhas* of *Dīgha,* iii.229, 279, *Itivuttaka,* 104: *sīla, samādhi, paññā, vimutti, vimuttiñāṇadassana.* These are the *lokottaraskandhas* of *Dharmasaṁgraha,* 23, the *asamasamāḥ skandhaḥ* of *Mahāvyutpatti,* 4 (to which according to the *Buddhabhūmisūtra* there is added the expression *dharmadhātuviśuddhi*), which are also called *anāsravaskandhas;* the *jinaskandhas* (*rgyal-ba'i phuṅ-po*) of the *Triglotte.*

466. Opinion of Vasubandhu (*Vyākhyā*).

467. The Sūtra (*Saṁyukta, TD* 2, p. 148c17) begins thusly: "Oh Vyāghrabodhāyanas! There are four essential factors of purification: the essential factor of the purification of morality, the essential factor of the purification of absorption . . . of views, . . . of deliverance."

*catvārīmāni Vyāghrabodhāyanāḥ pariśuddhipradhānāni / katamāni catvāri / śīlapariśuddhipradhānaṁ samādhipariśuddhipradhānaṁ dṛṣṭipariśuddhipradhānaṁ vimuktipariśuddhipradhānaṁ ca . . . katamac ca Vyāghrabodhāyanā vimuktipariśuddhi*

*pradhānam / iha bhikṣo rāgāc cittaṁ viraktaṁ bhavati vimuktaṁ dveṣān mohād viraktaṁ bhavati vimuktaṁ ity aparipūrṇasya va vimuktiskandhasya paripūraye paripūrṇasya vānugrahāya yaś chando vīryam . . .*

Three questions, three responses: (1) *vimukti* is liberation from *rāga,* etc.; (2) *vimuktipariśuddhi* is the *paripūri* and the *anugraha* of *vimukti;* (3) *vimuktipariśuddhipradhāna* is *chanda,* etc.

*Aṅguttara.* ii.194, where Ānanda explains to the Vyagghapajjas the *pārisuddhipadhāniyaṅgas,* presents some variations.

Same text quoted *Kośa,* viii.1.

468. And the purity of the mind does not differ from the mind, *ghṛtamaṇḍasvacchatāvat.*

469. The 'arising' mind is of the future. On *āvaraṇa, āvṛti, Kośa,* ii. English trans. p. 223, vi.64a-b, 65b-d.

470. a. *Nyāyānusāra* (*TD* 29, p. 733a8, utilizing *Vibhāṣā, TD* 27, p. 140b25, and quoted by Saeki, *Kośa,* xxv, 18a): The Śāstrācāryas (=the masters of the Abhidharma) say: "It is the detached (*virakta*) mind which obtains deliverance." The Vibhajyavādins say: "It is the non-detached (*sarāga*) mind which obtains deliverance. As one takes away the impurities from a dirty (*samala*) vase, and as crystal takes up different colors by reason of the diversity of the colors of the body which it covers, so too the pure mind, soiled by craving (*rāga*), etc., is called 'endowed with craving' (*sarāga*) and later becomes again liberated (*hou huan chieh-tuo* 后還解脫 ). Scripture (*āryadeśanā*) says that the mind, in its original nature, is pure (*hsin pen hsing ching* 心本性淨 ); sometimes it is defiled by defilements (*kleśa*), by adventitious dust (*āgantuka*)." This opinion is not correct, for the *dharmas* perish from moment to moment. One does not get rid of the impurities of a vase, for the impurities, along with the vase, arise from moment to moment.

The Andhakas of the *Kathāvatthu,* iii.3, are of the same opinion as the Vibhajyavādins: it is the defiled mind which is delivered from defilement. "As a dirty piece of clothing, being washed, is freed from the dirt, so to the mind endowed with craving is liberated from this craving" (*sarāgaṁ cittaṁ sarāgato* [frequently *rāgato*] *vimuccati.*

b. Compare *Aṅguttara,* i.10 (i.255, 257, iii.16): *pabhassaram idaṁ bhikkhave cittaṁ taṁ ca kho āgantukehi upakkilesehi upakkiliṭṭham . . . pabhassaram idaṁ bhikkhave cittaṁ taṁ ca kho āgantukehi upakkilesehi vippamuttam.* This can be understood: The mind is pure in and of itself; sometimes it is defiled by adventitious defilements, and sometimes it is freed from these defilements. The Mahāsāṁghikas (Ekavyavahārikas), according to Vasumitra, affirm the existence of a "pure mind"; according to the Tibetan version (from which the Chinese translators deviate, Taisho 49, no. 2032), they make this their ninth *asaṁskṛta* (Correct, on this point, the notes on p. 65, 186, of my *Nirvāṇa*). *Kośa,* v. English trans. p. 768. *Bodhicaryāvatāra,* ix.106.

Buddhaghosa (*Atthasālinī,* 140) says that the mind is pure (*parisuddhaṭṭhena paṇḍaram*) to the extent that it is the *bhagaṅga,* that is to say the "subconscious life-continuum" of Mrs. Rhys Davids. Any mind, even bad, is pure because it leaves (*nikkhanta*) *bhavaṅga.* On *bhavaṅga, Visuddhimagga, passim, Compendium,* 9, 266, *Nettipakaraṇa,* 91, *Milinda,* 300, sources mentioned and criticized by Mrs. Rhys Davids, *Quest Review,* 1917, Oct. p. 16, *Buddhist Psychology,* 171, 178 (1914), 233 (1924), trans. of *Dhammasaṅgaṇi,* 3, 132, 134. *Nirvāṇa* (1925), 39, 66.

There is a close relationship between the "pure mind" of the *Aṅguttara* and the *tathāgatagarbha* of the *Laṅka,* which is pure, similar to a jewel covered by impurities, and which transmigrates, whereas the *manas* does not transmigrate.

471. *Saṁyukta, TD* 2, p. 118b28. A note in *Nirvāṇa* (1925), p. 162-163.

472. When one wishes to distinguish; but *virāga* signifies "abandoning." *bhedavivakṣāyām evam ucyate / abhedavivakṣāyām tu yo virāgas tat prahāṇam apy ucyate.*

Opinions differ (*Vibhāṣā, TD* 27, p. 149b18). For example, for Ghoṣaka, *prahāṇadhātu*

is abandoning of the defilements, *virāgadhātu* is disconnection from objects, and *nirodhadhātu* is the putting down of the burden. For some others, we have, in this order, abandoning of sensation which is disagreeable, agreeable, and indifferent. Or abandoning, in this order, of the three sufferings (vi.3), of the Three Dhātus, of the defilements of the past-present-future. Pārśva understands *nirodhadhāatu* as the *nirodha* of the series.

This chapter of the *Vibhāṣā* quotes the Sūtra where Ānanda asks what are the *dharmas* that the monk should practice in his meditations in order to be termed a Sthavira. Two *dharmas, śamatha,* calm, and *vipaśyanā,* insight or intelligence; for the mind perfumed by *śamatha* can obtain *vimukti* by means of *vipaśyanā.* An explanation of the Three Dhātus follows.

473. See v.60 and following, ii. English trans. p. 281.

474. What he obtains is not abandoning, which has already been realized by a worldly path, but *anāsravā visaṁyogaprāpti,* the pure possession of disconnection (vi.46). But the "detached" ascetic necessarily abandons by means of *anvayajñānakṣāntis* and *anvayajñānas,* since no worldly path bears on Bhavāgra (vi.45c).

475. Nor any longer by means of the *ānantaryamārgas* of the perfectioning of the faculties, etc. (vi.61).